



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

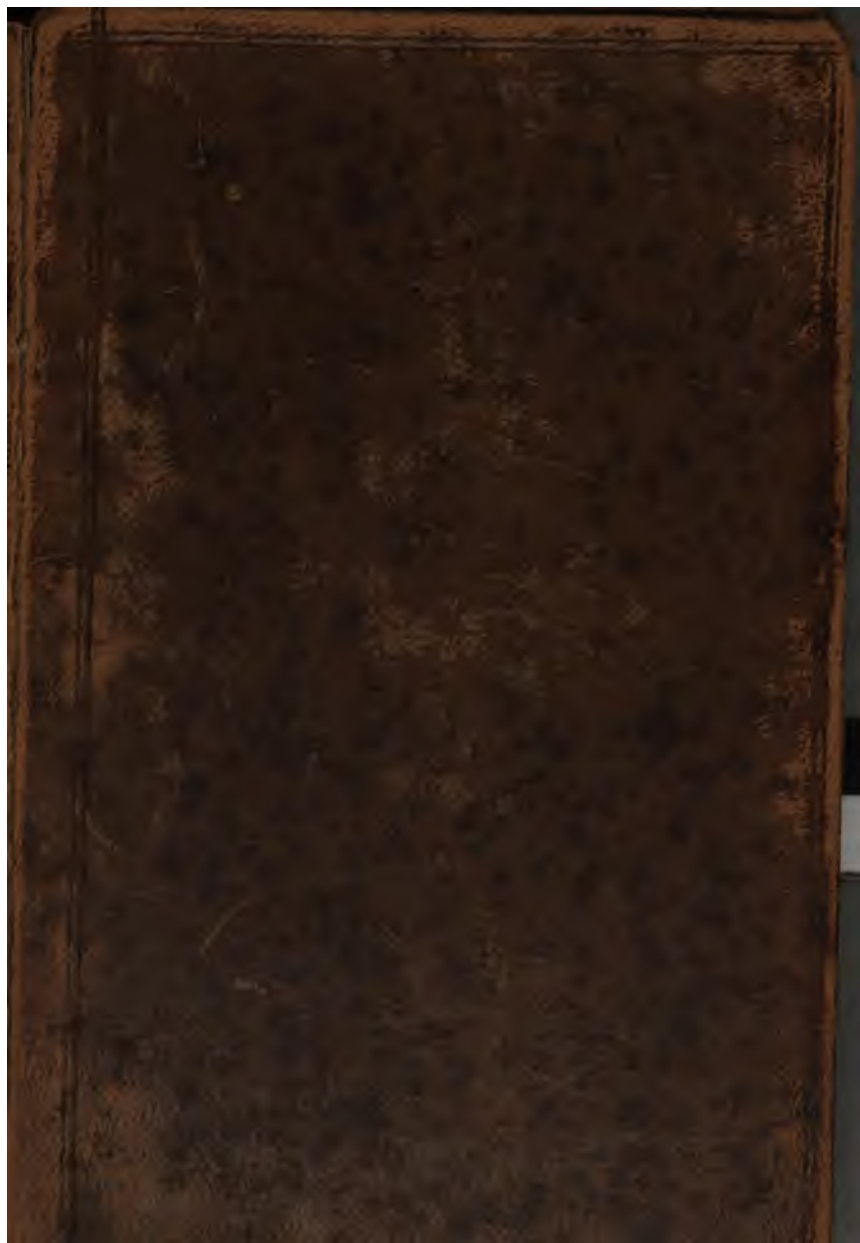
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

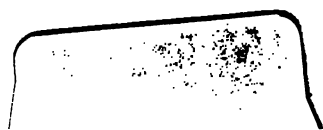
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



H. ...

6. ...





EXPOSITORY NOTES,

WITH

Practical OBSERVATIONS; TOWARDS

The opening of the five first
Chapters of the first Book of Mo-
ses called *GENESIS*.

Delivered by way of

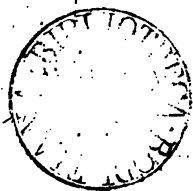
EXPOSITION

In several Lords-dayes Exercises.

By *BENJAMIN NEEDLER*, Minister of
the Gospel at *Margaret Moses* Friday-
street, L O N D O N.

Hereunto is added by way of *Apendix* certaine Di-
rections for the right uuderstanding of the *Scriptures*.

London, Printed by T. R. & E. M. for Nathanael
Webb and William Grantham, at the Bear in Pauls
Church-yard, near the little North-door. 1655.





To the
W O R S H I P F U L L,
AND
The rest his loving friends,
The Parishioners of
M A R G A R E T M O S E S
Friday-street, London.

Dearly beloved ,



*He main designe of a Minister
of the Gospell, next to the glory
of God, should be the spirituall
good, and advantage, as of
the Church of God in generall,
so of the flock committed to his charge in par-
ticular.*

*Had not this consideration been very pow-
erfull, and prevailing on my Spirit, it would
not have been able, to have broke through
those many difficulties and discouragements
(amongst which the unworthinesse, and
weaknesse of the Author was not the least)*
A 2 *that*

The Epistle Dedicatory.

that did way-lay the publication of these papers.

The result of my thoughts being affirmative, as to the presenting of them to publike view, I determined to dedicate them to you my people.

The reasons that moved me to this, (besides your interest in the composer of them, having been your Pastor now, for some yeares; and the equity of it; that they that called for, and rejoiced in the first-fruits of his Ministry, should have tendred unto them the first-fruits of his labours in this kind also) were such as these.

1. That I might be instrumentall to establish you in some of the truths of Christ in these erroneous dayes; a fitter expedient hereunto I know not any (next to the illumination of the Spirit) then the riight understanding of the text; For these late yeares especially, the Devill hath walked up and downe our streets with a Bible under his arme, and upon every turne pleads Scriptum est, It is written.

2. That you might be the more confirmed, concerning the sweet harmony of the Scriptures; how one Scripture sweetly embraces, and kisses each other, although there be many in the world, that would if they could (Horrendum scelus!)

make

The Epistle Dedicatory.

make them to fall out, and mutiny. One calls the Old Testament, and the New, Gods two lips, whereby he breatheth out the same truth. Some have gone about to finde contradictions in them, but the spirit of contradiction was in them, that went about it. Oh that we could as well agree with them, as they agree with themselves: while they are at peace in their doctrine, we are at warre in their interpretation.

3. *That you might take notice of the obscurity of some texts of Scripture. We may say of the whole booke of the Scriptures, as Saint Peter doth of all Pauls Epistles: In which are some things hard to be understood: Some* 2 Pet. 3. 16
things, though not all; there are some excellent herbes in the garden of the Scriptures, whose names we know not. Difficilia quæ pulchra. And these things, They that are unlearned, and unstable, wrest, as they do also, the other Scriptures, unto their own destruction. They deale with the Scriptures, as Chymists deale with naturall bodies, torturing them to extract something out of them, which God and nature never put in them; Or as torturers deale with an innocent man, make him speake that which he never thought; A seasonable Item for these dayes, when men think a small measure of

The Epistle Dedicatory.

gifts sufficient for the interpretation of Scripture.

God would not have the weakeſt of his people ſtarved, and therefore ſome truths are eaſy, nor the wiſeſt of them cloyd, and ſated, and therefore ſome truths are obſcure. Nor have we cauſe to murmur, or repine at this diſpenſation. Since the fall, the underſtandings of men, are ſhrunk up, and contracted. Shall the little viall be angry, becauſe it cannot containe the water in the Ocean? Shall the blind man blame the Sun, for ſhining no brighter?

4. That however God diſpoſe of me by his providence, I might leave ſomething in your hands, which might be for your ſpirituall advantage: A Sermon, or Expoſition, if called to minde, (and I hope this ſmall manuall may be your remembrance) may do your ſouls good, ſeven, ten, twenty yeares after its delivery. Phyſick doth not alwayes worke when it is taken, no more do the Ordinances. 'Tis ſaid there, That many reſorted unto Jeſus and ſaid, *John* did no miracle, but all things that *John* ſpake of this man were true; and many beleevd on him there. *John* had Preached of Chriſt before, but they did not beleev in Chriſt when he Preached; But when Chriſt comes amongſt them; they upon
Johns

The Epistle Dedicatory.

Johns Sermons preached a great while before,
then believed.

You have in these papers, (for I thought it not safe to go without a guide, the way in many places being difficult) the conduct of severall eminently learned Authors, burning and shining lights, at whose torch my candle received light, though I may say, to the praise of free-grace, it shines not altogether (unlesse we referre to God) with a borrowed, and derivative lustre, &c.

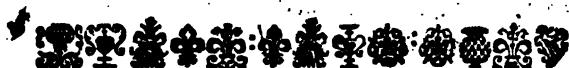
One of these things I studied in this small piece, was plainnesse; it being for a considerable part of it polemical: And besides, truth is an excellent Jewel, best when plain set.

I have severall counsells to you, lying neere my spirit, possibly I may have another opportunity to offer them. At present let me exhort you (as most pertinent to the businesse in hand) to a diligent study of the Word of God; To this purpose, I have annexed, by way of Appendix, certain directions for the right understanding of the Scriptures; if they may be of any advantage to you, blesse God for them.

Beloved, the desire of my soul is, that your soules may be saved. This is the prayer of

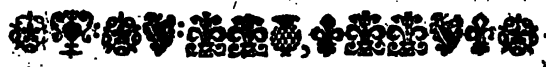
From my Study
at Bun-hill,
Nov 17. 1654.

Your servant in the
work of the Lord,
Benjamin Needler.



ERRATA.

Page 42, Line 9, for I read If, p, 53, l, 3, f, *four* r, *five*,
p, 73, l, 13, f, *principilis* r, *principiu*, p, 83, l, 1, f, the cal-
ling on, r, the carrying on, p, 89, l, 11, f, *Incommodum* r,
Incommodum, p, 95, l, 13, f, u, r, or, 131, l, 3, f, *gracious* e-
vidence, r, no *gracious* evidence, p, 150, l, 22, f, *this*, r, *thy*,
p, 208, l, 2, for *esse*, r, *esse*, p, 208, l, 23, f, *finon*, r, *fin*.





EXPOSITORIE

NOTES towards the opening
of the first Chapter of

Genesis.

Προλεγόμενα.



He distribution of *Moses* writings into five Books, was not done by *Moses*, but by others: you may observe in our Saviours time; when he quotes them, he phrases it, *as it is written in the Law*, not in *Genesis*, or *Exodus*, &c.

The distribution of *Moses* writings into Chapters, we owe unto Christians a little before *Bernards* time.

B

The

2

Notes on the first

3.

The Divine authority of the *Pentateuch*, appears by the Lord Jesus owning of them, *Luke 20, 37. Now that the dead are raised, even Moses sheweth, when he calleth the Lord the God of Abraham, &c. So Iohn 3. 14. Ioh. 6. 32.* which cannot be said of the books called *Apocryphal*.

Quest. I. verse 1.

What is meant by the *heaven* and the *earth*?

Resp.

By the *heaven* I conceive we are to understand two things.

1.

The highest heaven, the heaven of the blessed, the dwelling place of glorified Saints and Angels, called also the *heaven of heavens*, *1 King. 8. 27.*

This heaven (I conceive) was made before the earth, although I lay not any stress upon the order of the words. Repentance is not before Faith, because sometimes set in the first place in the text, nor was *David* before *Abraham*, because *David* is set in the first place in the text, *Matth. 1. 1.*

2.

By the heaven we are to understand Angels, *Ioh 38. 7. Where wert thou, saith God, when I laid the foundations of the earth? viz. when the first matter was made, of which*

Chapter of Genesis.

3

the world was composed (for the earth, to speak strictly, is without foundations, and hangeth upon nothing, like a round ball in the aire) when *the morning starres*; viz. the Angels (for the lights of heaven, Sunne, Moone, and Starres were not yet created) sang together : &c.

To this purpose consider,

That all kinds of beings were created the first six days.

11

Angels are like the heaven in their spirituality, and incorruptibility, as also in their power over sublunary, and earthly bodies, and therefore may be so called.

21

The Saints are called heaven seven times in one Chapter, as carnal and earthly-minded men, are called earth, *verse 16*. And the earth helped the woman : now if the Saints be called heaven in the Scripture, why not the Angels ?

31

Rev. 12

From the consideration of the method, that was taken by God in the Creation of man : so soone as mans seat was perfected, man was created ; It is probable that proportionably, when those blessed invisible mansions were finished on the first day, the Angels were created.

41

By the *earth* is meant that whole confused Chaos of earth and water, which was

51

B 2

yet

Notes on the first

yet without forme, and void, as is afterwards described in the second *verse*: now this might be called the *earth*, as when an house is in *fieri*, we call it an house, and say, an house is a building.

Quest. 2. verse 1.

It is said God created the heaven, and the earth, and yet 2 Cor. 4. 4. Satan is called the God of this world.

Resp. God is the God of the world, *ratione creationis*; in regard of creation; Satan is the god of the world, *ratione cultus*, in regard of service, *He rules in the children of disobedience.*

Quest. 3. verse 2.

Why God should begin time with darknesse?

Resp. It is no greater a wonder, then that the Lord should begin a glorious world, with a rude, and confused Chaos, the progresse of his Wisdome in making the world, being for the most part, from more imperfect things to perfect; from a Chaos, to beauty; from the servants, and furniture, to man, the Lord and Master of this great house.

Object. Darknesse is a privation, now the habit
most

Chapter of Genesis.

5

must alwayes actually go before the privation in the same subject.

This darknesse was rather a negation, *Resp. 1.* then a privation.

Take privation largely, and so it may be first *in subjecto capaci*: As silence may be before speech and blindnesse before sight, in a man, who is a subject capable of both; so here darknesse might be before light, because the subject of the first matter was capable of both. 2.

Quest. 4. verse 3.

God said, *verse 3. Let there be light*, and yet Sun, Moon, and Stars not created till the fourth day?

That light, which before the fourth day *Resp.* was scattered up and down upon the earth, was afterwards gathered together into the bodies of the Sun, Moon, and Stars.

Quest. 5. verse 5.

It is said, *The evening and the morning was the first day*, now how could there be morning or evening before the Sun was created?

Evening and Morning in this place, is *Resp. 1.* not to be taken according to their usual signification, but Morning for all that time it

was light, Evening for all that time it was dark.

2. There is no argument from the present state of things since the Sun was created to the former state of things before the Sun was created; morning is now caused one way by the rising of the Sun, then caused another way, by light scattered up and down upon the earth.

Quest. 6. verse 11, 12.

Whether the World began with the Autumne:

Resp. 1. Some have thought that it began in the Spring, and that upon two grounds.

1. Because the spring is the time of encrease, as we finde by experience in fish and fowle.

2. Because *Adam* was thrust out of Paradise to till the ground, and spring-time is aptest for tillage.

2. Others, and I conceive more probably, think the world began in the Autumne: for

Gen. 1. 12. it is said expressly, *that the earth brought forth grasse, and herb yeelding seed after his kinde, and the tree yeelding fruit, whose seed was in its self after its kind* so that as man was not created a childe, but a perfect man,

so the trees and plants were created in their perfection; and therefore when the Serpent tempted our first parents, which was immediately after their creation, the Tree of knowledge of good and evil had fruit fully ripe on it. *The woman saw that the tree was good for food, and that it was pleasant for the eyes.* Gen. 3.6.

Quest. 7. verse 14.

Whether from those words, *let them be for signes, and for seasons, and for dayes, and for years,* Astrological predictions be warrantable?

Neg. There are two sorts of predictions lawful from the consideration of the position of the heavens. *Resp.*

1. *Prædictiones naturales*, natural predictions, *viz.* when by the rising or setting of the heavenly luminaries, by their opposition, conjunction, and various aspects, we are able to foretel natural events, *viz.* the Eclipse of the Sun and Moone, &c.

2. *Prædictiones civiles*, civil predictions, *viz.* when the husbandman, by the course of the Sun, Moone, and Stars, is able to say when it will be a commodious season, for sowing, setting, ingrafting, pruning, &c.

So that we say with the Scriptures, that the Stars are for signes, *viz.* for signes, and seasons, and dayes, and years : And that they are not only ornamental, but influential : As trees and herbs were created, not only to beautifie the earth, but otherwise for the use of man and beast, to feed them, and to cure them ; so the Stars were created, not only to beautifie the heavens, but for the use and comfort of man. Certainly if God hath given vertue to springs, and fountains, stones, minerals, plants, every spire of grasse that growes upon the earth, much more to the Stars of heaven. But,

3. *Prædictiones Astrologicae*, Astrological Predictions; when men from the consideration of the face of the heavens, will take upon them to foretel contingent events, which shal befall Kingdoms or Commonwealths, or particular persons, these are unlawful.

1. They are Antiscriptural: *Deut.* 18. 14. *Esay* 44. 25. *Esay* 47. 13. *Jer.* 10. 1, 2.

2. They are unreasonable: if there were any certainty in the Astrological Art it would appeare in those Predictions that concerne the weather, which is the proper subject of the Planets operation : but how false, and uncertaine those are, I shall leave

to any to judge, that will read them without prejudice.

'Tis the observation of a learned Author, that the weather may be guessed by the heavens when the time is near, and natural causes have begun to work. As in the Evening we may guesse of the weather the next day, and in the Morning of the weather in the Afternoone: that a cloud will bring a shower, and South-winde heat, according to that of our Saviour *When a cloud* Luke 12.
ariseth out of the West, straightway ye say, 54:55-
There cometh a shower; and when ye see the
South-winde blow, ye say, There will be heat:
 but long before to declare these things is impossible.

To this purpose is that of *Ambrose* (saith he) when raine was desired of all, and one said the new Moone will bring raine, although we were desirous of raine, it did me good no raine fell, till it came at the prayers of the Church that it might appear it came not by the influence of the moon, but by the providence of God. A man can no more tell what God will do, by looking upon the Stars, and Heavens, then one can tell the counsels and determinations of a Prince by looking on his Palace.

'Tis sad to think how apt we are to run
 into

into extreams, some are so bold as to ascribe the knowledge of future contingencies unto man; some so disingenuous, as to deny it to God: have a care of both, the one is *Scylla*, the other *Charybdis*; things are contingent to us, which are not so to God. In a *Syllogisme*, if the *major* be necessary, yet if the *minor* be contingent, the conclusion is contingent: the first cause is certaine, the second causes fluctuating, and wavering, hence flowes contingencie. We use to say, *Omne quod est quando est necesse est esse*; God sees things *in termino*, *in periodo*, hence they are certaine to God; we see things *in motu*, *in itinere*, hence they are contingent to us: those things which are contingent in regard of their own natures, are certaine in regard of Gods fore-knowledge, and in subordination to his decree.

Quest. 8. verse 14.

Why the Lord made the light, and dayes, and nights, as also the earth to yeeld her encrease, before the Sun, and Stars were created?

Resp.

That the Lord might teach us, though he commonly makes use of means for the preservation of the creatures, yet he is not
tied

Chapter of Genesis.

11

tied to means. He hath bound us to them, but he hath not bound himself. He hath made the Sun to give us light, yet he is able to give light without the Sun. God with all the creatures that he hath made, is no more then God without any of the creatures that he hath made.

Quest. 9. verse 24.

It is said, *Let the earth bring forth the living creature after his kinde, cattell, and creeping things.* Now the question is whether in the beginning every creeping thing was created?

Neg. *Augustine* was of opinion, that creatures that were generated of dead bodies, were not created at first : and *Vallesius* in his book *de sacra Philosophia*, renders the reason of it : *Frustrà sit per plura, quod fieri potest per pauciora* : God saw that these would be produced by generation alone, and therefore what need was there of creation?

Quest. 10. verse 25.

It is said, *God made the beasts of the earth, the sixth day* ; Now the question is, why the beasts were created with man ; rather then

then, with fishes or fowles?

Resp. The reason may be this: man was not made to swim with fishes in the Sea, or to flie with fowles in the aire, but to live, and move with beasts upon the earth, therefore on the same day whereon man was made, the beasts were made.

Quest. 11. verse 25.

Whether those kindes of creatures, which are brought forth by a mixt generation, as the Mule by the mixture of the Assle and the Mare, were created?

Resp. Neg. Saith the judicious *Willet*, for these Reasons;

1. Because these are not distinct kindes of creatures from others, but the first kinds made in the creation, mixed, and conjoyned together.

2. Because we finde it directly expressed, *that Anah found the Mules in the Wildernesse, as he fed the Asses of Zibeon his father*; this is set down as strange, and therefore they were not created *ab initio*.

Quest. 12. verse 26.

Wherefore God said, *Let us make man*
in

Chapter of Genesis.

13

in our Image? and not, Let there be man, as he said, Let there be a firmament, Let there be light, Let the earth bring forth the living thing?

The Scripture herein speaks *Ἀνθρώπου* *Resp.* *παιδός*, after the manner of men: and would commend unto us the excellent workmanship of God in the Creation of man: a work farre more choice then the light, & heaven, and all the rest of the creatures: men of wisdom, when they are to handle matters of importance, enter into consultation, and take the greater care in the performance of them.

Quest. 13. verse 26.

God said, *Let them have dominion over the fish of the sea, and the fowles of the aire, and the cattel*, but the question is, whether if man had not fallen, one man had had power over another?

Superiority and inferiority, dominion, *Resp.* and subjection, were not incompatible with the state of Innocencie: the authoritative power that a father hath over his childe, and an husband over his wife, is founded in the light of nature, and therefore not inconsistent with our primitive state.

Divines

Divines therefore distinguish between natural subjection and civil, natural subjection should have continued in the state of integrity, but as for civil subjection, there had been no such thing in the world : if man had continued to serve God, he needed none to serve him ; service come in by sinne, and the encrease of it, by the encrease of sinne.

We see, when *Canaan* was so vile, as to forget the duty of a sonne, he is set in the lowest condition of a servant. *Cursed be*
Gen. 9. 5. Canaan, a servant of servants shall he be un-
to his brethren, viz. the lowest, and most abject servant. As God of gods the greatest God, the Lord of lords, the highest Lord, so servant of servants, the lowest, and basest servant.

Quest. 14. verse 27.

God is said to create man *after his owne image*, and *Paul* saies that the man is *the*
1 Cor. 11. image and glory of God, but the woman is the
7. glory of the man : the question is, whether the woman was not made after Gods image, as well as the man ?

Resp. We may consider man and woman two
manner of wayes, either as they were both
rational

rational creatures, and so without question the woman was made after the image of God as well as the man : but now consider them as to their sex, or as to their relations of man and wife, so man is her superior, and in regard of that authority that the man hath over the woman the man is said to be the image of God, and the woman the glory of her husband ; and well may she be called the glory of man, for it was a far greater honour for man, to have dominion over one of his own kind, then over all the beasts.

Quest. 15. verse 27.

'Tis said, both man and woman were created the sixth day, *male and female created he them*, and yet after the six days were over, it is said, *The Lord caused a deep sleep to fall upon Adam, and he slept, and of one of his ribs he made a woman?*

*Gen. 2. 21³
22.*

These Scriptures are easily reconciled; *Resp.* In the first chapter the Spirit of God tells us what God did the sixth day, *viz.* he created the man, and woman, male and female, In the second chapter he tells us Gods manner of doing it.

Quest. 16. verse 28.

'Tis said *God blessed them, and said, Be fruitful*

*ful and multiply: and yet our Saviour saies,
 Luke 23. 29. Behold the days are coming: when
 they shall say, Blessed are the barren, &c. and
 so in another place, Woe to them that are with
 child in those dayes.*

Resp.

To have children, to be fruitful, in its
 self considered, is a mercede; and to be pre-
 ferred before barrenness, but yet *not*, and
 in some respect barrenness is to be prefer-
 red before it; As when enemies are ap-
 proaching, and a place is like to be destroy-
 ed with the sword: women with childe are
 not able to flie and shift for themselves, and
 therefore Woe to women with childe; in
 those dayes: And 'tis better to have no
 children, then to see them butchered and
 massacred before our eyes. And this shewes
 the singular difference between spiritual
 mercies and temporal: spiritual mercies are
 alwayes desirable, and never out of season.

Quest. 17. verse 29.

Whether the eating of flesh or fish was
 allowed by God to our forefathers before
 the flood? for after the flood we finde
 this liberty was given, *Every moving thing
 that liveth shall be meat for you: but in this
 chapter, when God speaks of the provisi-*

Chapter of Genesis.

17

on made for man, he only speaks of Trees, and Herbs, and Vegetables.

I humbly conceive the Affirmative, enclined thereunto by these reasons.

Resp.

1. God did not forbid them eating of flesh, & therefore left them to their liberty.

2. What use could there be made of fish, and many other creatures, if they had not been allowed for meat?

3. They offered up Sacrifices of their cattel, *Abel brought of the firstlings of his flock*: Now it was a thing received and taken for granted among the Jews, that they might eat of their Sacrifices. Gen. 4.4.

4. They wore the skins of beasts, and therefore it is likely they ate also the flesh; *Unto Adam also, and unto his wife, did the Lord God make coats of skins.* Gen. 3. 21.

But after the flood God expressly permitted the eating of flesh, and therefore he did not permit it before. Object.

Negativa non probant. By the same reason it would follow, that because the Rainbowe was not mentioned before the flood, the Rainbowe was not before the flood; which we have no cause to believe, for *Posita causa ponitur effectus*: Now the Rainbowe is caused by the Sun shining upon a watery cloud: It is true, it was not the to-

Resp. 1.

ken of Gods Covenant till after the flood, but it was before.

God did not after the flood give man a right to that, which he had not before the flood; but only reinvested him with those possessions, and priviledges, which he had been cast out of, by reason of his sinne.

Notes on the second Chapter.

Quest. 1. verse 1, 2.

HOW is it said, that God ended his work the seventh day, when God is *totus actus*, and besides, *John 5. 17.* our Saviour saith, *My Father worketh hitherto, and I work?*

Resp. 1.

2.

Cessavit ab actu creationis non ab actu.

Moses doth not say simply he rested from all his work, but from all his work which he had made, *viç.* from the works of creation: and therefore that of our Saviour, *my Father worketh hitherto, and I work*, must be understood of the works of providence.

Object.

But the souls of all the men and women in the world, from the beginning have been created to this very day.

Resp.

God rested from the creation of *species* or kinds, not from the creation of individuals.

But

But the earth afterwards brought forth *Object.*
briars, and thorns, therefore new kinds were
created, *Gen.* 3. 17, 18.

I know no inconvenience will follow, *Resp.*
if we affirme, that briars and thornes were
created the first six dayes: it is true, they
should not in the least have been prejudi-
cial either to man, or to the fruits of the
earth, if man had not sinned, and therefore
it is likely, if man had continued in his
primitive state of integrity, briars and
thornes should have growen in their place,
and the fruits of the earth in their place:
this blending and mixing of briars and
thornes amongst the fruits of the earth is
the product of the sin of man.

But there are several things in the world, *Object.*
the creation whereof we read not the first
six dayes; as wine, milk, &c.

Some things were created in their per- *Resp.*
fection, some things in their principles:
though wine was not created, the grape
was; though milk was not created, the
brest was.

Quest. 2. verse 3.

Whether God did from the first crea-
tion, appoint that the seventh day should
be kept as an holy Sabbath? or whether
this be spoken by way of *Prolepsis*, or *Ant-*

Exposition, 617: because God rested from his work upon the seventh day; therefore he did afterwards, at the time of the giving of the Law ordaine, that every seventh day of the week should be kept holy, as a Sabbath of rest unto the Lord.

Resp. The Sabbath was appointed from the creation: its issue

It cannot be denied, but that it is an *anastrophe* in Scripture, to set down things in way of *Prolepsis*, or *Anticipation*, as they call it, to set down things aforehand, in the History; which happened many years afterward: but there is no such *Prolepsis* here, as if the meaning should be that he did this two thousand five hundred years after the creation. It is observable that throughout the whole Scripture, we shall not finde one *Prolepsis*, but that the History is evidently and apparently false, unless we do acknowledge a *Prolepsis* and *Anticipation* to be in the History: the necessity of establishing the truth of the History, only can establish the truth of a *Prolepsis* in the History: but in this place alledged, can any say that the story is apparently false, unless we imagine the Sabbath to be first sanctified on mount *Sinai*.

Object. But Gods sanctifying the Sabbath may be

Chapter of Genesis

21

expounded thus: God did actually purpose to sanctifie it after the giving of the Law,

If to sanctifie the seventh day, be only *Resp.* to purpose to sanctifie it, then the Sabbath was no more sanctified since the creation, then *ab aeterna*: for then God purposed it should be sanctified, &c.

For the further clearing of this truth, I shall give you the Arguments of some learned persons, why they conceive that the Sabbath was not instituted till the giving of the Law on mount *Sinai*.

Adam in innocency should not have needed a Sabbath; not his soul, for every day was a Sabbath to that; nor his body, because his body was not then subject to wearinesse, neither could it be appointed for the ease of servants, because then no such thing as servitude in the world. *Arg. 1.*

The Sabbath was instituted, not for *Resp. 1.* common rest, or rest from natural wearinesse principally; but for holy rest, that the soul might have more immediate communion with God, *Returne to thy rest, O my soule,* saith the Psalmist: The rest of the soule is not a ceasing from all operation, for that cannot stand with the nature of a spirit; hence the soul is called *in act*, an act; because it is still in action. A spirit can-

not be, and not act; but when the soule centers on God, then it is said to rest.

Bodies rest in their proper places; and souls rest in the enjoying of their proper objects. Now *Adam* in innocency, though his body was not subject to wearinesse, might stand in need of such a rest as this is.

2. *Adam* was to serve God in a particular calling, *God took the man & put him into the garden of Eden, that he might dresse it, & keep it*; now *Luther* professeth, It followes from hence, saith he, that if *Adam* had stood in his innocency, yet he should have kept the seventh day holy, viz. on that day he should have taught his children, what was the Word of God, & wherein his worship did consist, and wholly have sequestred himself to his service; on other days he should have dressed and kept the garden; though every day was to be spent in holinesse mediately, in seeing God in the creatures, and meeting with God in his labour, yet it was not unsuitable for that estate, to have one day in the week, for more immediate, and special converse with God; and though it was no paine to him to dresse the garden; yet this must needs take up his thoughts while he was about it.

Object.

The Saints and Angels in Heaven, have had

had no set Sabbath, and why man in innocency?

The state of innocency on earth, should *Resp.* not have been in all things alike, to the state of glory in heaven, and particularly in this, there should have been marriage, dressing of the garden, day and night in Paradise; but no such thing in Heaven.

We do not read, that there was any other positive precept or law given to our first parents in the state of innocency, but only this, *that they should not eat of the forbidden fruit.* Now the command of God for the observation of the Sabbath, is a positive command, and that appears, because, although the worship of God do belong to the Law natural, *viz.* founded in the Law of nature, yet the circumstance of time, when God in an especial manner is to be worshipped, that we should keep an holy rest unto the Lord every seventh day, this is a positive precept, and was never determined by the Law of nature. *Arg. 2.*

That *Adam* had from the creation, at *Resp.* least that which amounted to a positive Law for the observance of the Sabbath, is plaine. It is said, *God sanctified the seventh day.* Now, though this word is variously taken in the Scripture, yet in this

place. the seventh day must be said to be sanctified one of these two ways :

1. Either by infusion of holiness; or sanctification into it; now the circumstance of a seventh day, is not capable of sanctification in this sense, only rational creatures, Angels and men may be said thus to be sanctified.

2. By separation of it from common use, and dedication of it to an holy use, as the Temple and Tabernacle were, which had no inherent holiness in them.

Now if the Sabbath were thus sanctified, it must either be for the use of God, or man; either God must impose upon himself the observation of every seventh day to keep it holy, which is absurd; or else it was dedicated and consecrated for mans sake and use: and if so, man had that which amounted to a positive Law for the observation of the Sabbath.

Arg. 3. When *Moses* makes repetition of the Law of God, *Deut. 5. 15.* he laies downe this as a ground of the observation of the seventh day as a Sabbath, the deliverance of *Israel* out of *Egypt*, therefore the Sabbath was not instituted from the creation.

Resp.

This that is urged is placed by God by way of preface and motive as an argument for

for the observation of all the Commandments, yet who will say that none of them were in force till the deliverance of *Israel* out of *Egypt*?

This was one reason why the Sabbath *Resp. 2.* should be sanctified, but not the only reason: therefore, *Exod. 20. 6.* the reason that is rendered there, why the seventh day is the Sabbath, is this, for in six dayes, the Lord made heaven and earth, &c.

The Jewes were to observe the Sabbath not only upon the ground of its first institution, but upon reasons, proper, and peculiar to that Nation. It is likely their deliverance out of *Egypt*, was on the Sabbath day, and therefore urged by *Moses*, as a ground of their observation of it.

We finde not any expresse mention, *Arg. 4.* that the Patriarchs before *Moses* time did sanctifie a Sabbath.

We may as well argue, it was not kept *Resp.* all the time of the Judges, and *Samuel*, because no expresse mention made in those Books of any such thing.

No doubt, but they observed it, be- *Object.* cause it was published on mount *Sinai*.

The like may we say of the Patriarchs *Resp. 1.* before the promulgation of the Law on mount *Sinai*, because it was sanctified from the Creation.

Abr 4.

2. *Abraham* is commended for keeping God's
Gen. 26.5. *Commandments*, and the Sabbath is one of
them.

3. We may as well argue, that the Patri-
archs for two thousand five hundred yeares
together, observed not any day at all for
the worship and service of God; for there
is in Scripture as much mention of a Sab-
bath, as any other day : yea,

4. It is plaine in the Scripture, that the
Jewes did keep the Sabbath before the
Law was given: *This is that which the Lord*
Exo 16.23 *hath said, To morrow is the rest of the holy*
Sabbath unto the Lord, &c.

I might adde, that it is not improbable,
but the sacrifices of *Cain* and *Abel* were
upon the Sabbath-day, the usual stated
time for such services : If a time had not
beene set apart even in *Adams* dayes, for
Divine service, how improbable is it, that
Cain and *Abel* should concur at the same
time, in bringing their offerings unto the
Lord? and if not at the same time, how
could *Cain* discern that *Abels* offering was
Gen. 4.3. *respected, and accepted of God*, when his was
not? and besides, it is said, *In processe of*
time it came to passe, that *Cain* brought of
the fruit of the ground, an offering unto the
Lord. *In the processe of time, or at the end*
of

Chapter of Genesis.

27

of days, as it is in the margin of your Bibles, and as the original will bear it, *viz.* on the Sabbath-day; when there is an end of the days of the week, and they begin again.

I might add, that it is not improbable, but that *Noah* and his family kept the Sabbath in the Ark; for it is said, *that he stayed* Gen 8. 10.
other seven dayes, and sent forth the Dove 12.
out of the Ark; and verse 12. He stayed other seven dayes, and sent forth the Dove: why did *Noah* this on the seventh day? It was likely that then *Noah* and his family were at prayer, and engaged in the worship and service of God, and at such times it is good to make experiments of Gods fatherly care of us, and providence over us.

Quest. 3. verse 4.

In the first Chapter it is said, *that God made the heavens, and the earth, in six dayes,* and in this verse it is said, *These are the generations of the heaven, and the earth, in the day that the Lord God made the earth, and the heavens.*

From this place some would gather, that *Resp. 1.*
all the world was made in one day, and that *Moses* doth divide the creation into six dayes *propter captum*, that it might be the better understood. Others

2. Others conceive, that *Moses* relates that first matter or substance, of which all things were created: now this was made one day.
3. Others think, with whom I close, that *Moses* doth not speak strictly here, but indefinitely, in the day the Lord made the earth, that is to say, in the time th Lord made the earth: so it is taken in other places of Scripture, *To day if you will hear his voice, &c.*

Quest. 4. verse 5.

- How God could be said to create *every plant of the field before it was in the earth*?
- Resp. 1. Either the meaning is, that they were created *potentialiter*, in the first masse, and so created before they were in the earth.
2. Or else the meaning is this, God created *every plant of the field, before it was in the earth, viz.* there was not a plant in the earth, before God created it.

Quest. 5. verse 7.

It is said, *God formed man of the dust of the earth*: How can man be said to be made of dust, or earth, when he is made of the four elements, earth, fire, aire, water?

Mose

Chapter of Genesis.

29

Moses saies, *God formed man of the dust* *Resp. 1.*
of the earth, but not only of the dust of the
earth.

Moses loquitur de terra, ut de causa par- 2.
tiali, non totali. Moses speaks of the dust,
 but as part of that matter, of which man
 was made.

But he expresthes the one, and therefore *Object.*
 by consequence denies the other.

This is just as if a man, by calling one his *Resp.*
 fathers sonne, should deny him to be his
 mothers.

Quest. 6. verse 7.

Why doth the Lord speak distinctly in
 this verse concerning mans body and soul?
 We shall finde God speaks of other crea-
 tures in the bulk; body and soul together,
Let the waters bring forth abundantly, the Gen. 1. 20
moving creature that hath life; and so, *verse* 24
24. Let the earth bring forth the living crea-
ture after his kinde? &c.

To note the spirituality and immateri- *Resp. 1.*
 ality of the soul; the soul of man; *non edu-*
citur ex potentiâ materia, as the Learned
 phrase it; but the body was made of one
 kind of substance, and the soul of another:
 for, Consider

1. The condition, and nature of its ob-
 ject,

fect, speaks this truth; *Seneca* could *Hoc habet argumentum anima sua divinit quod illam divina delectant*; This argu- of its spirituality, hath the soul of man its own essence, that it is delighted things divine and spiritual. If the soul material, we could not reach to the knowledge of any thing but that which is material: and we might as well see Angels with our eyes, as understand them with our mindes. We say, *Receptio fit per modum recipientis*; you cannot fill a chest with vertue.

2. Its independence on the body: able of it self to performe its own actions without the help and concurrence of outward man. It seeth when the eyes be shut and sometimes seeth not when the eyes are open. It travelleth while the body rests & resteth when the body travelleth, *Rev. 10.* When *John* saw his glorious revelation, he is said *to be in the spirit*: when he had his revelations, and saw things unutterable, *he knew not, whether he were in body or out of the body*: for beleevers know, that there are laid up for the Saints such joyes, which eye hath not seene, eare heard: what is this but to leave us behinde us, and out-run our bodies?

3. Time that wears out all corporeal things, adds perfection to the souls and understandings of men: old men, who have the weakest bodies, have the most lively and vigorous souls: yea, we may observe, that men who have the most admirable soul accomplishments, have usually the weakest bodies, and are not of the longest lives. 'Tis a remarkable passage, that of Saint *John* to *Gaius*, *I wish*, saith he, *that thy body prospered, even as thy soul prospers.*

Here is a clear text against the Atheists of these dayes, that question whether there be a soul or not; the truth is, a man cannot doubt of it, without it; as a man cannot prove Logick to be unnecessary, but by Logick, as a man cannot say he is dumb; without speaking.

Quest. 7. verse 7.

In what sense these words are to be understood, *He breathed into his face the breath of life?* for the Manichees from hence held, that the soul was part of Gods Essence, as the breath is part of a mans substance.

It is true, in mans breath there is part of *Respiration*. his substance, but these words are not spoken of God properly, but metaphorically:

As

if *Moses* should have said, *Jehovah*, by the power of his Spirit, without making use of any elementary matter, breathed into man a vital soul.

An horrid blasphemy to think the Essence of God should be subject to change, ignorance, sinne, &c. as the soul is.

Quest. 8. verse 7.

Why is God said to breath into his *nostrils* or *face* the breath of life, rather than into any other part of the body?

Resp. 1. Because the operations of the soul discover themselves in no part of the body more then in the face: hence a living man is usually pictured smiling, or reading, &c.

And besides, the face and head is the seat of all the senses, except the touch which indeed is spread all over the body so that the principal part of the body, put here for the whole: God breathed into his nostrils the breath of life, *viz.* into his body the breath of life.

2. Because life seemes to be seated in the nostrils: *Nares Externæ Respirationis Organum*: breath the necessary consequent of life: hence God is said to breath into his *nostrils*, because it is the part by which we breath and live.

Quest

Quest. 9. verse 8.

Why the Lord planted the Garden of *Eden* for the use of man, when he knew that man would not continue in his primitive state, and so by consequence be cast out of Paradise?

God would deale with man, not according to his own foreknowledge of what he would be, but according to that state he was in for the present. Resp. 1.

God placed him in Paradise, that he might know, by woful experience, of how much good he was deprived, by transgressing of the command of God. 2.

Gods dispensation herein, towards man, was like that other dispensation of his towards the Devils: they were first placed in heaven, though God knew, that afterwards for their sinne, they should be cast out of heaven. 3.

Quest. 10. verse 8.

It is said, *That there viz. in Paradise God put the man whom he had formed;* Now the question is, whether there were any other creatures in Paradise besides man?

Affir. For these Reasons.

D

1. Be-

Resp.

1. Because man while he was in Paradise, had dominion over all the creatures.

2. If *Eve* had neither seen the Serpent, nor any other creature before the temptation, it is likely she would have been startled with the sight of the Serpent, and not easily have treated with it.

3. If the beasts had not been in Paradise, man would have been deprived of that great pleasure that he might be partaker of, from the sight of the variety of creatures, over which he had dominion.

4. Because man gave names to the creatures in Paradise, *verse 20.*

Quest. 11. verse 9.

Why one of the trees that was planted by God in the midst of Paradise, was called the *tree of life*.

Resp. 1. Some conceive, that it was called so *effectively*, because the fruit of it had a special quality, and efficacie with it, to preserve *Adam* immortal.

2. Others conceive, with whom I rather close, that it was called so *significatively*, because it was a sacramental signe annexed to the Covenant of works assuring life, and immortality, upon condition of perfect obedience.

Bu

But it seemes, that the fruit of the tree *Object.*
of life should have made man immortal, for
it is said, *And the Lord said, Behold, the man*
is become like one of us, to know good and e- *Gen. 3. 22*
vil; now lest he put forth his hand, and take
also of the tree of life, therefore the Lord sent
him forth from the garden of Eden, &c.

I suppose this is an *Ironical* expression: *Resp.*
as when the Lord said, *Behold, the man is be-*
come like one of us, to know good and evil, this
was spoken *ironically*, and the meaning was,
they were become most unlike him: so in
these words *ironically* he upbraids him after
the same manner, *Lest, saith the Lord, he put*
forth his hand, and take also of the tree of
life, and eat, and live for ever; not that
there was any danger of his living for ever,
but in derision of any such hope, or ex-
pectation.

Quest. 12. verse 9.

Whether the tree of life in Paradise was
a type of Christ?

Neg. For the clearing of this, consider, *Resp.*

1. That we should be very wary of *Al-*
legorizing any part of the Scriptures: The
Libertines of our times, are so daring, as to
turne all the Scriptures into an *Allegory*: as
the *Gnosticks* of old, made abstinence from

adultery forbidden in the seventh Commandment, a type of our spiritual chastity it is the designe of some frothy wits to typifie, and allegorize Gods Commandments out of the Law, and his truths out of the Gospel.

2. That it is an unwary Assertion, that the *tree of life* in Paradise was a type of Christ; although the *tree of life*, and sundry other things in Paradise, are made similitudes to set forth Jesus Christ, yet it is a gross mistake, to make every metaphor, or similitude, and allusion to be a type. The Husbandmans sowing of the seed, is a similitude of preaching the Word, yet it is no type of it: The head, & the members of mans body are similitudes of Christ, the head, and the Church, his members, but will any affirm these were types of Christ? Just thus was the *tree of life*, a similitude, to which the holy Ghost alludes in making mention of Christ, but not a type; and the reason is because the Covenant of works, by which *Adam* was to live, is directly contrary to the Covenant of grace, by faith in Christ. *Adam* therefore was not capable of any types then to reveale Christ to him, of whom the first Covenant cannot speak, and of whom *Adam* stood in no need.

But though *Adam* stood in no need of *Object*.
 Christ, as a Redeemer, yet as a Confirm-
 er of him in that state : and why may we
 not conceive, That if *Adam* had not sinned,
 Christ should have beene incarnate, and
 hat then he should have beene head of
 mankind, as now the head of 'Angels :
 and if so, the *tree of life* might be a type of
 Christ.

If the *tree of life* was a type of mans *Resp. 1.*
 Confirmation by Christ, then there would
 have beene a type of Christ, which never
 should have beene fulfilled.

I conceive it a dangerous assertion, to
 say Christ would have beene incarnated if
Adam had not sinned : because the Scrip-
 ture nameth this to be the principal end of
 Christs coming into the world, to save that
 which was lost : *Ultra Scripturam sapere est*
insanire.

May not a man say, the *tree of life* *Object.*
 was a type of Christ by *Anticipation*?

This is as much as to say it was not a type *Resp.*
 then : which is the thing we contend for.

Quest. 13. verse 9.

Why was the other tree called the *tree*
of knowledge of good and evil?

Not *Effective*, because the fruit thereof *Resp. 2.*

had any such quality, or vertue, that if eaten, it would work, and encrease knowledge, or quicknesse of wit: indeed the *cinians* border upon this opinion, and say, *Adam* and *Eve* were created simple weak in knowledge, and that this tree to beget it, and encrease it.

2. But *significative*, because it was other sacramental sign annexed to the covenant of works, sealing death and damnation in case of disobedience: and signifie that upon the eating thereof, should experimentally know good and evil: *viz.* the worth of good, by the use of it, and the presence of evil, by the use of it.

Object. But it is said, *Man is become like us, knowing good and evil*: now God cannot be said to know the worth of good, the want of it, or the presence of evil, in sense of it.

Resp. The Lord speaketh those words *really*, as before.

Quest. 14. verse 15.

It is said, *God put the man into the garden of Eden to dresse it*, and yet afterwards is pronounced as a curse: *In the sweat*

Chapter of Genesis.

39

face, thou shalt eat thy bread,

Gen. 3. 16.

Man should have laboured if he had continued in his first estate, but those irksome concomitants of labour, paine, sweat, wearisomeness, spending of the strength, and spirits, are the product of sinne.

Resp.

Quest. 15. *verse 16, 17.*

Here the Lord gives a Law to man, *Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat;* and yet, the Apostle saies, *The Law is not made for the* 1 Tim. 1. 9 *righteous.*

The Law is not made to the righteous person so, as he should be under the vindicative or punishing part of it, he continuing in his righteousness; and in this sense it may be applied to man in innocency: man in innocency might be under the directive part of the Law, though not under the vindicative part of it. Resp. 1.

The Apostle speaks of Gospel-times, when man was in another state, & his meaning is, the law is not made to the beleever so, as he should abide under the cursing & condemning power of it: the godly are under the desert of the curse of the Law, but not the actual curse and condemnation thereof; nor

2.

doth it follow, as a *Reverend Author* very well observes, that there is no Law because it doth not curse, It is a good rule in Divinity, *A remotione actûs secundi in subiecto impediti, non valet argumentum ad remotionem actûs primi*; From the removal of an act or operation, the argument doth not hold to the removing of the thing it self: As it doth not follow, The fire did not burne the three Worthies, therefore there was no fire: God did hinder the act: And if that could be in natural agents, which work naturally, how much rather in morall: such as the Law is of condemnation, which works according to the appointment of God.

Quest. 16. verse 16, 17.

Why would God give man a positive Law, besides that natural Law that was written in his heart?

Resp.

That hereby Gods dominion and power over man might be the more acknowledged: man might have submitted to the Moral Law of God, not so much in order to the command, as because it was suitable to that principle which was within him; for the Moral Law at first was written in mans heart:

heart : Even as the Heathens do abstaine from many finnes, not because forbidden by God, but as dissonant to their natural reason, therefore God gives him a positive Law : *Ut nulla alia causa esset obedientia, nisi obedientia*. So that the forbidding to eat, was not from any sinne in the action, but from the will of the Law-giver : As if a man forbid another to touch such an herb, because it is poison, this herb is contrary to a mans health, whether it be forbidden or not, and therefore he may abstaine from it, not because of the command, but because it is contrary to his health : but to forbid the eating of something, that is wholesome to the body, and delightful to the taste, here indeed is a triall of obedience.

Quest. 17. verse 16, 17.

Whether sensitive creatures be capable of being under the obligation of a Law?

Neg. *Inter bruta silent Leges* : for Resp.

1. There can be no satisfaction to justice, in inflicting an evil upon them; no satisfaction to be had from such things, as are not apprehensive of punishment. *Seneca, Quàm stultum est his irasci, quæ iram nostram nec meruerunt, nec sentiunt.*

2. A pu-

2. A punishment inflicted upon them hath no power to mend brutes, or to give an example to others amongst them.

3. *Nec turpe nec honestum* amongst them; duty, nor obedience to be expected from them, no praise nor dispraise due to them, no punishment nor reward to be distributed amongst them.

Object. *Levit. 20. 15. If a man lie with a beast, he shall surely be put to death, and ye shall stone the beast.*

Resp. The meaning of that place is not that the beast was guilty of a crime, or that it violated a Law, and therefore was to be condemned, and put to death, but it is in order to the happiness, and welfare of man; *bestia cum homine concubens* to be stoned.

1. Because it was the occasion of so foul a fact, and so fatall punishment unto man.

2. That the sight, and presence of the object might not repeat so prodigious a crime, in the thoughts of men.

Object. *Exo. 21. 28. If an Oxe gore a man or woman that they dye, then the Oxe shall be stoned.*

Resp. This was *ad pœnam exigendam à domino* the putting of that to death, was a punishment to the owner for not looking to the better.

Quest. 18. verse 17.

It is said, *In the day thou eatest thereof, thou shalt surely dye*, what is meant by death in that place?

Spiritual, temporal, eternal death.

Resp.

1. Spiritual death, this is comprehended in the very nature of sinne; spiritual death is nothing else, but a separation of God from the soule; now the nearer the correspondence is between the soule and sinne, the further the distance is between the soul and God.

2. Temporal death, for so the Spirit of God expounds his meaning afterwards *In the sweat of thy browes shalt thou eat thy bread: dust thou art, and to dust shalt thou returne.* Gen. 3. 19.

3. Eternall death, this is cleared by the Apostle Paul, when he saies, *The wages of sinne is death*; and that he principally intends eternall death in that place, is clear by the life to which it is opposed, *The gift of God is eternall life, through Jesus Christ our Lord.* Rom 6. 23

Quest. 19. verse 17.

Whether Adam was created mortal? or,
Whether

2. Whether *Adam* was mortall before his eating of the forbidden fruit?

Resp. Neg. As appears by the threat pronounced against him, In the day thou eatest thereof, thou shalt die the death.

Object. 'Tis said of God, *Who onely hath immortality*, 1 *Tim.* 6. 16.

Resp. A thing may be said to be immortall severall wayes.

1. Simply, and independently; immortall *omni modo*, in every respect, and so is that Scripture to be understood, *Who onely hath immortality*.

2. Immortal *secundum substantiam*, in regard of its substance : there are some beings that are segregated from matter, and corporeity, and are not *è potentiâ Materia Educti*, as the Learned phrase it : as Angels and rationall soules : now these though they are not immortall simply, and independently, yet they are so, as I may phrase it, substantially.

3. Immortal by the power and mercy of God, or immortal by the power and justice of God : the power and justice of God gives immortality to the bodies of the damned in hel, and the power and goodnes of God gives immortality to the bodies of the Saints in glory : now these, though mortal

mortal and corruptible substantially, yet are immortal and incorruptible by the power, justice, and goodnesse of God.

4. Immortal *ex hypothesi* : when a thing may be said to be mortal in regard of its constitution, yet immortall upon this supposition, if it continue in its obedience: and in this sense, *Adam* was created immortal.

So that *Adam* in the state of innocency might be said to be mortal in regard of the compofure of his body, immortal because he had *potentiam non moriendi*, a possibility not to die.

Yet we must consider, there was a great deale of difference between the mortality of *Adams* body in the sense before mentioned, before the fall, and after the fall; the one was natural, the other contracted by sinne: Before the fall, he might be said to be mortal, because he had a *posse mori*, he might die; after the fall, he might be said to be mortal, because he had a *non posse non mori*, he must die.

The Arguments of the *Socinians*, whereby they would prove *Adam* to be mortal, in regard of his body and the compofure of it, we are ready to grant, and yet keep to our principle, that *Adam* was not created mortall.

The

The Arguments brought by the *Socinians* against this truth are these.

Arg. 1. *Adam* dyed not the death of the body or a naturall death when he had sinned; therefore the death of the body, was not inflicted upon his person for sinne, but was the consequent of his nature.

Resp. 1. Though *Adam* dyed not a naturall death, yet he was presently made subject or liable unto death: the sentence was past upon him; though the sentence was not executed upon him. We count a malefactor cast at the barre, a dead man, though reprieved the present stroke of death; a man that hath received a deadly wound, we account a dead man, though he live for some time after.

2. Though death it selfe did not instantly seize upon him; yet the symptoms of death did, as feare, shame, pains, distempers, sweat, wearinesse, &c.

Arg. 2. *Adam* and *Eve*, before the fall were to encrease, and multiply; but those that are immortall, do not beget children, as not fuitable to their state of immortality *Luke 20.35*. They that shall be accounted worthy to obtain the immortal state, and the resurrection from the dead, neither marry nor are given in marriage.

Our Saviour speaketh there of the *Resp.*
immortality of Glory, not of the immor-
tality of the state of Innocency: That
there is a difference between these two is
easie to perceive: the one is absolute, the
other conditionall.

An earthly man is a mortal man: the *first Arg. 3.*
man of the earth, earthly. *1 Cor. 15.*

An earthly sinfull man and mortall are *Resp. 47*
terms convertible, not an earthly man and
mortall.

Adam was to eat and drink, and this *Arg. 4.*
was not suitable to a state of immortality.

This was not suitable to the state of im- *Resp.*
mortality in Glory, but suitable enough to
the state of immortality in innocency.

Positâ Causâ ponitur Effectus; now Compo- Arg. 5.
sition is the Cause of corruption.

There was the Cause of mortality in *Resp.*
mans body but of mortality *in potentia re-*
meta, not *in potentia proxima* for at present,
there was no consumption of the parts, no
fighting, nor disorder among the Ele-
ments, nor should this have been reduced
into act, had it not been for mans sin: let it
not seem strange that *datur potentia que non*
reducatur in actum. There is a power in God
to make ten thousand worlds, which not-
withstanding shal never be made, and so his
power not reduced into act. *Quest.*

Notes on the second

Gen. 3. 20. vers. 17.

Whether death was inflicted on man
as punishment for sin?

Ans. This appears by the threat pronounced in this verse, In the day thou eatest thereof thou shalt surely dye.

All punishment is from God: But death is not from God, but from man.

Death is not *a Deo effectore*, Death is from God in regard of creation, but from man in regard of ordination.

Object. That which is *homini naturale*, natural to man, that cannot be the punisher of sin: man was compleat in regard of naturals in the state of innocency.

Resp. *Naturale*, or that which is natural, be taken two manner of wayes.

1. *Proprie* for that which is *essentiale naturale*, essential to nature; as to understand, to desire: now we say, *essentiale semper petit*: and therefore in this sense death is natural.

2. *Improprie*, for those things which do here to corrupt nature because of sin, are propagated with it, as diseases, death itselfe; in this sense, we say that death is *natural*, or we call it natural death.

Chapter of Genesis.

49

Christ hath delivered us from all that punishment, which the sinne of *Adam* did contract and deserve; but Christ hath not delivered us from death; godly dye as well as ungodly, beleevers as well as infidels; herefore death was not inflicted, as a punishment for sin.

Christ hath delivered his people from whatsoever is evil in death, he hath taken away that from death, which is punishment or annoyence; though death be not taken away, death to believers is become gaine, a sweet refreshing sleep, the day-break of eternall glory.

He will take it away wholly at last: *Oh death, where is thy sting? Oh grave, where is thy Victory?* Christ at present hath taken away the sting of death, and hereafter he will take away its Victory.

Quest. 20. verse 18.

How are we to understand that speech, *It is not good for man to be alone?* God created man alone, and *Moses* saith that all that God made, was very good.

We may answer it thus, *non bonum*, is not in this place as much as *malum*. The meaning is not, It is not good for man to be alone,

Notes on the second

Though the woman did deceive the man, yet he did not cease to be an helper meet for him: because from her loines came the Redeemer.

W. 1. 1 Cor. 7. 34. the Apostle saies, *The unmarried woman careth for the things of the Lord, but she that is married careth for the things of the World*: therefore the wife is rather an impediment to man in the wayes of holiness, then an help meet for him.

Resp. 1. Here also is *fallacia Accidentis*: we may say here, as our Saviour in another case, *From the beginning it was not so?*

2. The Apostles assertion is not universal, as if every one cared more for the things of the world, married, then unmarried: experience teacheth us, that many single persons care more for the world, then married persons.

The Apostle speaks not of what ought to be, but what by reason of our corrupt hearts oft comes to passe,

Quest. 24. verse. 19.

Tis said, *That God brought the creatures unto Adam to see what he would call them*, which implies Adams great knowledge,

now

now the question is how farre this knowledge did extend?

There are ~~four~~ kindes of things excepted from his knowledge in innocency:

1. The decrees of God.
2. His fall
3. The secret thoughts of the heart.
4. The number of all individualls, *viz.* how many landes there are in the sea, how many birds in the aire, And
5. *Futura contingetia.*

Quest. 25. verse 21.

Why the *Lord* caused a deep sleep to fall upon *Adam*, and why the woman was formed, *Adam* sleeping, rather then *Adam* waking?

Some conceive, because God would discover in a dreame (an usuall way whereby God revealed himself to our forefathers) unto *Adam*, that he had formed a woman of his Rib, and that he had given her unto him to be an help meet for him: and hence it was say they, that *Adam*, when the woman was brought unto him, said, *This is now bone of my bone, and flesh of my flesh.* Resp. 1.

Some hold that *Adam* was cast into a deep sleep, that the Rib of which Eve was

made, might be taken from him without paine; Physicians cauterize the part, that they intend to cut off.

3. Which I rather close with, others thinke that *Adam* was cast into a deep sleep by God, that he might not be a spectator of his workmanship, but an admirer of it: God would have us take notice of his works, and thereby to admire his goodnesse, and power; but the manner of his working, is one of those secrets that God would have cabinetted and locked up in his own breast; which also might be the reason, why all the creatures were made before *Adam* was created.

Quaest. 26. verse 22.

Why God formed the Woman of a Rib?
Resp.

To note the cordiall affection, and intimacy of Communion that there should be between man and wife: and here Observe,

1. That whereas God made all the Angels at once, he made but one man, and one woman: to note, that every man should have his own wife, and every wife her own husband.

2. Whereas he might have made the woman

man of the same materials, whereof he made man, he made her of a Rib, to note, that she was bone of his bone, and flesh of his flesh.

Quest. 27. verse 24

It is said, *A man must leave his Father and mother, and cleave to his wife*; and yet God in the fifth Commandement sayes, *we must honour Father and mother.*

To leave father and mother in this place *Resp.* is not to deny them that reverence and obedience, that is due unto them *de recte*, to be without naturall affection is a great sinne: but the meaning is, when we are engaged in married relation, we must leave father and mother in two respects.

1 *Positively*, in regard of cohabitation, a man must leave his fathers house, and dwell with his wife.

2. *Comparatively*, in regard of that intimacy of affection, and communion that there should be between a man and his wife.

Degrees of love are not contrary each unto other, and therefore do not *mutuè se tollere*, mutually expell each other.

In some respect the parents are to be preferred before the wife, *viz.* in respect

of obedience & reverence, in other respects the wife is to be preferred before the parents, in regard of cohabitation, affection, and intimacy of communion.

Quest. 28. verse 24.

It is said, *that a man shall leave his father and mother, and cleave to his wife, and they two shall be one flesh*; and yet it is said, *Know ye not that he that is joyned to an Harlot is one body?* for two, saith he, shall be one flesh.

Resp.

Uncleane persons become one flesh through the sin of man; man and wife become one flesh by the institution and appointment of God.

Notes on the third Chapter.

Quest. I. verse 1.

Whether it were a true *Serpent* that talked with *Eve*, or not?

Resp.

Affir. It was a true *Serpent*, but possessed, and acted by the devil. That it was a true *Serpent*, appears,

1. *Because* here is a comparison made, between

between the *Serpent*, and the beasts of the field; if we say the *Lyon* is more strong then any beast of the field, it is implied that the *Lyon* is a beast: so when it is said, that the *Serpent* was more subtile then any beast of the field, it is implied that the *Serpent* here spoken of, was a beast.

2. The punishment that was afterwards pronounced upon the *Serpent*, is agreeable to that which we finde by experience verified on the true natural *Serpent*, *viz. Upon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.*

3. It will be hard to say, that Satan had power before the fall, *in interiora hominis accedere*, to do him mischief by an inward temptation, and therefore he makes use of a *Serpent*, something *ad extra*.

Quest. 2. verse 1.

Why did the Devil make use of a *Serpent* in tempting our first parents to sinne?

Because, though the *Serpent* was a beast, *Resp.* yet the most sagacious, and subtile beast of the field, as in the text, & in the opinion of some, the most excellent creature next unto man: wit unsanctified is a fit toole for the Devil to work withal,

Quest.

Quest. 3. verse 1.

Why did not Satan rather appear in the shape of a man, or woman, for so he might have gained an opinion with *Eve* of more excellency and knowledge, then appearing in the forme of a *Serpent*?

Resp.

'Tis answered by Learned men, that the Devil could not appear in humane shape, whilest man was in his integrity, because he was a spirit fallen, and therefore God would not suffer him to appear in any shape, but that which might argue his imperfection, and abasement, which was the shape of a beast: it is observed, that the good Angels can take upon them no other shape, then the shape of a man, the shape of an inferior creature would be unsuitable to their excellent and glorious state: so the Devill could not appear in the shape of a man, because he was fallen from that state wherein he was created: 'Tis true, since the fall of man the case is altered, yet it is said, the Devill cannot take upon him the shape of a compleat man, but appears with some deformity or other.

Quest. 4. verse 1.

Seeing

Seeing it is cleare by the Scripture, that our first parents were seduced by the Devil, the Question is, why we finde no mention of the Devil in this Chapter, but onely of the *Serpent*?

Some conceive, because *Moses* herein, *Resp. 1.* would conforme himself to the weaknesse of the infant state of the Jewish Church, as formerly he made no mention of Angels, so neither here of Satan being a spirit.

Others say, *Moses* did not write as an Interpreter, but as an Historian, and therefore layes downe the matter of fact, as it was presented to *Eve*: she saw the *Serpent*, heard the *Serpent*, treated with the *Serpent*, therefore *Moses* in this place makes mention onely of the *Serpent*. So he relates unto us the story of *Abraham* entertaining three *men*, which were onely in the shape of men, but indeed Angels: yet he so gives us the history, that by the circumstances we may easily gather, that it was not the *Serpent* alone that seduced our first parents, but the Devil in the *Serpent*, for the *Serpent* being an irrationall creature could not speak, at least not so as to discourse by way of question and reply, and therefore must be acted by some being of an intellectuall

2.
Gen. 18.

lectuall nature : now if what had been said, had been good, and holy, we should in reason have ascribed it to God, or a good Angel, but being a Lie, and sinfull, we ascribe it to Satan.

Quest. 5. verse 1.

How could the *Serpent* be said to speake?

Resp. The Devil spake by the *Serpent*, as he did afterwards by those that were possessed.

Object. Persons possessed had naturall Organs fit for the forming of speech, so had not the *Serpent*.

Resp. 'Tis true, they had, but the Devil hath spoke in them, whether they would, or not, yea, when their mouth hath been shut, and their teeth set : now as to the matter in hand, it is all one to have no proper Organs for speech, and not to make use of them.

Thus by the eare death is brought into the world, but blessed be God, through Christ life is brought in by the same doore.

Quest. 6. verse 1.

How came it to passe that *Eve* was not
ast onished

stonished to hear the Serpent speak, and
dreaded to treat with him?

Some conceive, that in the beginning *Resp. 1.*
it was natural for Serpents to speak: *Ful-*
an laughs at this conceit, and saith he, *Quo*
idiomate usus est serpens? This I am sure, it
was not naturall for the *Serpent* to speake
after this manner, by way of ratiōall dis-
course.

Some say, that *Eve* knew that a spi- 2.
rit spake in the *Serpent*, and upon that ac-
count treated with him: but this ties the
knot faster then it was, for she might, and
indeed she ought, before she entered into a
treaty, to consider, why a spirit good or
bad, should make use of such an instru-
ment.

What if it should be asserted, that *Eve* 3.
did not know but that other creatures
might have a faculty to speake as well as
man?

Was knowledge imperfect in innocen- *Object.*
cy?

Say some, It is probable *Eve* had lesse *Resp.*
knowledge then *Adam*, and yet had as
much as was required to the perfection of
a woman, and that state and condition
that God had placed her in: It was not
necessary for her to know things by their
causes,

causes, and to understand the naturall properties of all the creatures, but she was led in those things that concerned family, and related to her husband children.

Object.

The state of innocency was free from all kind of evill both of body and mind. Error is an evill of the minde; now if she did not know but that other creatures might speak as well as the *Serpent*, she is in an error.

Resp.

There is a twofold ignorance :

1. *Ignorantia prava dispositionis*, when we are ignorant of that we are bound to know and this indeed was repugnant to the state of innocency.

2. *Ignorantia pura negationis*, which is when a person barely not knowes a thing; the Learned call *Nescience*: this was not repugnant to the state of innocency. Call as man might be said *Nescire*, not to know some things, viz. the day of judgement and yet Christ as man was without sinne. Children in the state of innocency should not have known so much as men, yea, ought I know, *Adam* himself might have attained to a greater measure of knowledge by experience.

3. Though I have high thoughts of the
lea

learned Authors that are of this perswasion; yet dogmatically to affirme that *Eve* was created with lesse knowledge then the women of after-ages have attained to, is an assertion hard of digestion to my understanding &c.

4. It is likely therefore *Eve* was something astonished at first at the speech of the *Serpent*, but being desirous to heare what the *Serpent* would say, the understanding of a rationall creature being as much delighted with knowledge, as the stomach with meat, engaged in a treaty with the *Serpent*, which was the occasion both of her sinne and punishment.

Quest. 7. verse 1.

Why Satan setteth upon the woman, and not upon the man?

1. Because the precept was given to *Adam* by God himselfe, say some, *Adam* had the precept from God immediately, and so had deeper impressions of it in his soul then *Eve* that had it by tradition from her husband. Resp. 1.

The woman was the weaker vessell, and the Devil delighteth to set upon us where we are weakest, as he set upon Christ when

2.

when he was an hungry : the Devill will be sure to force us there most, where we are least able to resist.

3. *Adam* would sooner be seduced by his wife then by the Serpent. *Saul* knew what he did when he married his daughter unto *David*, *I will give him her*, said *Saul*, that
 1 Sam. 18. *she may be a snare to him*: snares are tied fast
 21. with a false lovers knot : motions of a wife either to good or evil, are very taking on an husbands heart.

4. To enhance the sinfulness of *Eves* sin, if the Serpent had tempted *Adam*, and *Adam Eve*, more might have been said by her, by way of excuse: As *Adam* said, *The woman thou gavest me, she gave me of the tree, and I did eat*; so might *Eve* have said, *The man thou gavest me to be my head, my governour, gave me, &c.*

Quest. 8. verse 3.

Whether the woman sinned, in saying,
neither shall ye touch it?

Resp. 1. Some conceive she did: say they

1. She endeavours to cast a reproach upon the wayes of God, as if they were too severe, and strict: as if a woman were forbidden by her husband to go out of the house,

house and she being angry therewith, when questioned about it, should say, that her husband would not suffer her to stirre out of her chamber.

2. She adds to the commmand of God, God saies, Ye shall not eat, and she saies, Ye shall not touch.

Others conceive she did not sin; and that she did only explaine the precept that God had given them : then the meaning is his, thou shalt not eat of the fruit, yea, thou shalt not take the fruit into thy hand with a purpose to eat thereof; the least motion, and tendency to sin is sinfull, *Nemo repente it turpissimus.* 2.

As for that which is spoken on the other side, it doth not, as I conceive, presse much upon the reason and understanding of a man : For the first, it is but said, not proved; and for the second, to explaine a precept, is not to adde thereunto.

Quest. 9. vers. 3.

Whether *Eve* spake doubtingly concerning the threatening, and the fulfilling hereof, when she said, *Ye shall not eat of it, neither shall ye touch it, lest ye die.*

It is the Opinion of those vry Learned

F

ed;

Resp:

ed, that from this pharase it cannot clearly be demonstrated, that *Eve* doubted concerning the threatening: for,

1. The Septuagint turne the words absolutely, *ἵνα μὴ ἀποθάνῃς*.

2. The Particle *ἵνα* pen, doth not alwaies note dubitation, as, *I the Lord do keep it, I will water it every moment, lest any hurt it, Isa. 27. 3. I will keep it night and day*; where there is not implied the least doubt, whether the Lord would keep it or not.

And truly I conceive, hitherto *Eve* cannot be blamed.

Quest. 10. verse 5.

The *Serpent* sayes to the woman, Ye shall be as gods: which words imply that Ambition was a main ingredient in the sin of our first parents: now the question is, how the desire of being like unto God could be a sin, when God created man in his own likenesse?

Resp.

For the answer of this question, we must consider, that God hath two kind of Attributes, his Communicable, and his Incommunicable.

Wicked men strive to be like him in his incommunicable attributes, as worship, honour,

nour, and glory, and to be loved, and feared above all, in self-dependance, &c. Good men strive to be like him in his communicable attributes, holiness, mercy, love, patience. The image of God after which man was created, did certainly consist in the participation of those attributes which are communicable Good & bad strive to be like God; the one will be like God in power and glory *sicut altissimus*; the other in holiness and righteousness, *sicut sanctissimus*.

Quest. 11. verse 6.

Whether the woman sinned before the eating of the forbidden fruit?

Ans. And that appears by *ver. 6. And Resp. when the woman saw the Tree was good for food*, and a tree to be desired to make one wise, she saw the tree before, but now she saw it to be good for food, which clearly shewes her judgement to be tainted. How many thousand soules have died of the wound of the eye?

Quest. 12. verse 6.

What was the first sin?

Some conceive, as the Popish Writers, *Resp. 1.*

F 2

that

that pride was the first sin : certainly it was a poysonous ingredient in the transgression of our first parents.

2. Others, as Protestant Writers, that unbelief was the first sin ; by unbelief they understand a defection, or a putting off from the command of God.

Reasons given by us for our judgement herein, are such as these.

1. The sacred History favours us in it; first the Devil solicites the woman to doubt of the truth of Gods Word, *Ye shall not surely dye;* and then to pride, *for God doth know, that in the day you eat thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and evil.*

2. It is impossible for the soul to rise up against that command, which at present it peremptorily and resolvedly purposes to observe : pride and obedience *ē diametro pugnans*, therefore pride could not in order of Time be before disobedience to the command.

3. Faith is the grace, by which first of all we are united unto God, and so probably unbelief the first sin, by which we departed from God.

Object. Rom. 5. 19. The first sin of man is called *disobedience*, For as by one mans disobedience

ence many were made sinners, so by the obedience of one shall many be made righteous, now if the first sin were unbelief, neither truly nor properly did the Apostle call it disobedience.

Verè et propriè, Truly and properly *Resp. 1.* ought not to be confounded, many things are not said properly, which notwithstanding may be said truly.

Unbelief is comprehended under disobedience: certainly a slackening of the bent of the spirits of our first parents to that which is good, a departure from the Word of Gods Command, as to the inward man may be called, without impropriety of speech, disobedience. 2.

We say the end is first in intention, and *Object.* last in execution; we think of the end before we resolve upon the means, therefore it first came into *Adams* thoughts to be like unto God, and afterwards he resolved upon a departure from the command, as the means tending thereunto.

We are to distinguish between election *Resp.* and seduction; between a choice that is made by a man from the dictate of his own spirit, and a choice made from the persuasion of another: indeed in election, we first think of the end before we resolve up-

on the means, but in seduction, or ch upon perswasion, we first set upon means, without consideration of the end a man may first be perswaded to take a convenient delightful walk, and afterwards may be told whither it will bring him *Isaac* was perswaded by his father to go along with him, & did readily assent, though he did not know what his fathers end might be, in perswading him thereunto *Isaac* had high thoughts of his father, what he said, so *Eve* of the *Serpent*.

Object. But you will say, According to this count, in cogitancy or inconsiderate was the first sin.

Resp. Incogitancy is a part of unbelieve, & carelesse letting go their hold from the word which God gave our first parent to observe and keep.

Quest. 13. verse 5.

It is said, that the woman did eat and gave also unto her husband, the question is whether she spake something, when she rendered the forbidden fruit to her husband?

Resp. 'Tis likely she did, and that she told he should be like unto God, if he would

of that fruit: As appears by the holy
jeere, if I may speak it with reverence, that
God puts upon the man, *Behold, the man is* Gen. 3. 22.
become as one of us: God would not have
said this concerning man, if being as God
had never come into his thoughts. *Quod De-*
us loquitur cum risu, tu legas cum fletu.

Quest. 14. verse 6.

Whether *Adams* or *Eves* sinne was
greater?

There are some that set themselves to *Resp.*
extenuate *Adams* sin, as if he did eat the
forbidden fruit, not that he would be like
unto God, but purely upon the Account of
gratifying his wife.

But I conceive it dangerous to go a-
bout such a work as this is: if you handle
nettles gently they will sting so much the
forer.

But for the solution of this question, con-
sider, there was something that aggravated
Adams sin, and something that aggravated
Eves.

Adams sin was greater then *Eves* in this
respect, because he was her head, and go-
vernour: and truly this consideration
accents sinne, and makes it exceeding sin-
full.

2. *Eves sinne was greater then Adams, because she was first in the transgression, Propter quod aliquid est tale, id est magis tale. &c.*

And truly I conceive, it would not have been an easy matter to have determined whose sin had been greater, had not God done it, as it were to our hands, by inflicting a greater punishment on *Eve*, then on *Adam*.

Quest. 15, verse 6.

How man created after Gods Image, in righteousness and true Holiness, could fall into sin? or how *Adams* understanding being in *vigore viridi* could be entangled in such a snare and deluded with such a miserable fallacy?

Resp.

For the answering of this perplexing question, consider,

1. There is no created good *per essentiam*, but *per participationem*, and therefore may possibly fall from its goodness. God is essential holiness, essential goodness. A man may be a man, and yet unholy, because holiness is a quality in man, and not his essence. But goodness and holiness in God is his very nature: and therefore if

you

you deny the holinesse, or goodnesse of God, as much as in you lyers, you put God out of the world; *Aug. Cujus participatione justi sunt, ejus comparatione nec justi sunt.* Man who is just by participation from God, is not just in comparison with God.

2. Sinne is an irregular act, and it is possible for any agent to act beside the rule, unlesse the will of the agent be the rule according to which it acts. And therefore all intelligent beings, consider them as to their natures, may sinne, except God himselfe, because his will alone is the rule of his own actions. The reason why the Artificer sometimes works irregularly is, because his hand is one thing, and his rule is another but if it were possible for his hand to be his rule, he could not work amisse.

3. Though our first parents were created holy; yet they were created mutable; and although they had not an inclination to sin, for that *prouta: ad malum non fuit ex principilis, nature integra;* it would be too injurious to the God of nature to imagine he should frame evil: yet they had a power to sin if they would.

4. The Learned conclude, that the understanding of *Adam* was defective in its
office

office by a negligent non attendency, and so sinned against God : yet so as that this negligence did not go before the first sin, but was part of it.

Quest. 16. vers. 6.

In this verse you read that *Adam* and *Eve* both sinned, and yet the Apostle tells
 Rom 5.19 *us, that by one mans disobedience many were made sinners?*

Resp. 1. The Apostle speaks of one man, because they two are one flesh.

2. *Adam* being the superiour, and one that should have ruled and guided his wife, and not his wife him, the breach of the Law is attributed unto the man.

Quest. 17. verse 6.

Whether the Church militant be alwayes visible ?

Resp. Neg. From this very text, when *Adam* and *Eve* were excommunicated from the presence of God, and cut off from the Ordinances, where was then the Church visible ?

Object. You may as well say the invisible Church was cut off.

Neg.

Chapter of Genesis.

75

Neg. The Angels belonged to the invi- *Resp.*
sible Church.

But *Adam* and *Eve* were not a Church, *Object.*
two cannot make a Church.

Neg. *Paul* calls a family a Church, as, *Resp.*
Greet the Church that is in their house. Salute Rom. 16.5
the brethren which are in Laodicea, and Col. 3.15.
Nymphas, and the Church which is in his
house. Now we know, two, *viz.* a man
and his wife, may constitute a fami-
ly.

Quest. 18. verse 7.

It is said that *the eyes of them both were o-*
pened, and they knew they were naked. Did
not they know they were naked be-
fore?

Yes, questionlesse they both saw, and *Resp.*
knew they were naked before they had
sinned, else why is it said, *The man and*
his wife were both naked, and were not asha-
med: but now they saw it with shame, which
they did not before; sin and shame are
twins, and came into the world together.
As there was no palenesse to be seene in
the state of innocency, no tremblings, no
shiverings, no tears, no sighs, no blushes: so
not the least tincture of shame. Paradise had
so much of the Lilly, that it had nothing of
the

the Rose; the nakednesse of creation needed no Covering, nakednesse was then an Ornament, man was richly attired when he had no garments.

Quest. 19. verse 7.

Why our first parents made themselves *aprons of figge-leaves* rather then of the leaves of any other Tree?

Resp. 1. Some conceive, that the tree of knowledge was a figge-tree, and that he took the leaves of this Tree to cover his nakednesse; but it seems to be unlikely, that when by wofull experience they had contracted and brought upon themselves so much mischeife by eating of the fruit of the Tree of knowledge, that they should repaire to the same tree for leaves, to make themselves aprons.

2. They sewed figge-leaves together, because they were fit for that purpose for which they intended them, the leaves of that Tree being broad in our own Countrey, and questionlesse in the East, especially in Paradise, broader then ours

Quest. 20. verse 8.

How are we to understand that passage,
And

And they heard the voice of the Lord God, walking in the Garden:

We have often mention in the Scripture *Resp.* of the voice of God. The thunder is called the voice of God.

The voice of the Lord is upon the waters, Psal. 19. 3.
the God of Glory thundereth. Sometimes the Word of God, though it be delivered by a man, is called the voice of God; *Samuel also said unto Saul, The Lord sent me to anoint thee to be King over his people, now therefore hearken thou unto the voice of the words of the Lord.* 1 Sa. 15. 1.

The Learned conceive, that the voice of God in this place is not to be taken for a sound, or a noyse; but for an articulate voice: but now whether this voice was formed in the aire, As at the time of the Baptisme and transfiguration of our Saviour; or whether it was formed in some body, God at that time assuming the visible shape of a man, is not very cleare; yet the latter seems to be probable.

1. He deals with man by way of judiciall proceſſe as a man, first he calls him to an account for the crime he had committed, and then pronounces sentence against him.

2. Ye read of the Lord God walking in the garden, which seems as it were to point toward this opinion.

Quest.

Quest. 21. verse 8.

'Tis said, *They heard the voice of the Lord God walking in the garden*, and yet it is said Jer. 23. 24. *in Feremiah, that the Lord filleth heaven and earth.*

Resp. The Divine essence fills heaven and earth, and yet that visible forme whereby God manifests his presence, may be circumscribed to a place, and so it was in this Case.

Quest. 22. verse 8.

It is said, *they hid themselves from the presence of the Lord*, and yet the Psalmist sayes, *Whither shall I go from thy spirit, or whither shall I flee from thy presence, &c.* Pl. 139. 7, 8.

Resp. 'Tis true, we cannot hide our selves from Gods presence, yet we may from that visible forme that God appears in for the present, and possibly this may be the meaning in this place, &c.

In vaine doth the sinner endeavour to run away from God, and the terrours of Conscience. This is just as if the wounded Deere should go about to run from the deadly Arrow that sticks in his side; this is *like the fish*, which swimmeth to the length

of the Line with the Hooke in its mouth.
 The best way to run from God is to run to
 God, *viz.* from his wrath to his mercy.
 To close and get in avoids the blow: when a
 storme arises the Mariner puts forth to sea.

Quest. 23. verse 9.

God calls man, *Adam*, where art thou? and
 yet in *Jeremiah*, Mine eyes are upon all Jer. 16. 17.
 their wayes, neither is there iniquity hid
 from mine eyes.

Non interrogat ut ipse sciat, sed ut homi- Resp. 1.
nem scire et agnoscere faciat: God doth not
 propound this question to *Adam* that he
 might know, but that man might know that
 he did know.

Non est vox ignorantis, sed ad iudicium 2.
citantis: It is not the voice of one that
 desired to be informed, but of a Judge cal-
 ling man to an account for the transgres-
 sion of the Command.

Quest. 24. verse 9.

Why doth not God call *Eve* by her
 name, as well as *Adam*, they having both
 sinned?

Some say, to note, it concernes the hus- Resp.
 band

band to take heed not onely of w
done by himfelfe, but alfo by his wif
family; he may be called to an accour
it.

Quest. 25. verf. 10.

It is faid, I heard thy voice in the gai
and I was afraid, did not *Adam* feare
before:

Resp.

Yes, but he feared him before w
fonne-like filial feare; now with a bafe
worthy fervile feare: He feared him
fore, becaufe of his goodneffe, now
feares him becaufe of his vengeance: fo v
the image of God is repaired,

The people of God have not a flaw
wiredrawn, and compelled affection
wards God, but their affections fir
melt and drop towards God, as the ho
drops out of the Comb; feare, and
muft be mixed, and tempered together
deed they do not well afunder, as if a
would make the moft perfect beaut
colour, he would temper the pureft wh
and the faireft red together, fuch is that
which the fpoufe giveth her beloved
Commendation, that he was *candidu
rubicundus*, white and ruddy, feare with
love would fet us in the forlorne hope,

precipitate us into despaire; and love without fear, would make us wanton and secure; therefore there is not onely magnitude, but pulchritude in God; he is not onely great to cause us to feare him, but he is good to cause us to love him.

Quest. 26. verse 12.

The man said, *The woman whom thou gavest to be with me, she gave me of the Tree, and I did eat.* And yet the Apostle saith, *1 Tim. 2. That Adam was not deceived, but the woman;* 14.

The Apostle may speake of the manner of the seduction of our first parents, *Adam was not deceived, viz. by the Serpent; but the woman;* Resp. 1.

The *Serpent* deceived *Eve*, but *Eve* could not in propriety of speech be said to deceive. *Adam* for that person may be said properly to deceive, who perswades to something false; and injurious *animo fallendi*, with an intension to wrong another; and in this sense the *Serpent* may be said to deceive *Eve*. But *Eve* had no thoughts of *deceit* reaching her husband; therefore *Adam* was not deceived, but the woman. 2.

Quest. 27. verse 14.

Why the *Serpent* was not examined by God as well as the man, or woman?

Resp.

The examination of the man and woman was in order to their repentance, and so by Consequence in order to their salvation, but God would shew no mercy to the *Serpent*.

Quest. 28. verse 14.

Upon whom this curse was pronounced, upon the *Serpent* or Satan, or Satan, and the *Serpent*?

Resp. 1. Some would have it only spoken of the brute *Serpent*, and the Jews are very zealous in the maintaining of this assertion.

But if this were a truth, then it would follow that the brute creature that Satan made use of, should be punished; but Satan himself, who was the principall actor in tempting our first parents to sinne, should escape unpunished.

2. Some would have it only spoken of the spirituall *Serpent* the Devill, because the brute was onely passive, and abused by the
Devil

Devil, for the calling on of his sinfull designs.

But neither can this be, for if this curse had not beene pronounced upon a true *Serpent*, why should this *Serpent* be reckoned amongst the beasts of the field? And why doth not *Moses* make mention of Satan, in this whole Chapter.

Some would divide the controversie; applying the first part of the curse in the 14. *verse*, to the brute *Serpent*, and the latter in the 15. *verse* to the Devil, the spiritual *Serpent*. 3.

But neither can this be, for,

1. The subject the Spirit of God speaks of, is not changed, but the same in the 14. and 15. *verses*. ver 14. *The Lord said to the Serpent, Thou art cursed above all cattel. And,* verse 15. *I will put enmity between thee and the woman. &c.*

2. It is cleare, that the words in the 15. *ver.* without any straining are applicable to the brute *Serpent*: viz. *It shall bruise thy head, and thou shalt bruise his heele*, you know the *Serpent* being a creature going upon his belly is obnoxious to be tread upon, and to have his head bruised, but being not able to reach mans head, it is said of the *Serpent* that it should bruise mans heels.

4. Some conceive that the curse was pronounced both upon the brute *Serpent* and the spirituall *Serpent*, and this I hold to be the Truth : the Devil when he beguiled man, came not as a naked spirit, but in the shape and figure of a *Serpent* : and therefore that his punishment might be suitable and answerable to his offence, he was to receive his doome likewise under the figure of a serpent.

Quest 28. verse 14.

Whether Satan was not under the curse of God before this was pronounced?

Resp.

Affir. but,

1. After he had tempted man to sin, his curse was augmented.

2. In this *verse* God declares the curse pronounced upon the *Serpent* to be irrepealable : *Upon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.*

We may observe, that there is a great difference between the sentence pronounced upon the man and woman, and the sentence pronounced upon the *Serpent*.

1. You have a curse pronounced upon

upon the *Serpent*, but none upon the person of man or woman.

2. The punishment inflicted upon them is temporall, but the punishment inflicted upon the *Serpent* is eternall: which is noted unto us by that expression, *All the dayes of thy life*, viz. as long as Satan hath a being.

Quest. 29. verse 14

How it could be just with God to punish the brute *Serpent* being an unreasonable creature, knowing neither good nor evil, and had no will to sin, but spake meerly as it was acted, and possessed by Satan?

Why should we question the justice of *Resp. 1.* God here more then in *Adams* Ceniure, *vers. 17.* where the whole earth was cursed for *Adams* sake? what had the earth done? or how was it guilty of *Adams* transgression? And afterwards we read *And behold, I, even I do bring a flood of waters on the Earth to destroy all flesh:* *Gen. 6. 17.* How were the beasts, the creeping things, the fowles of the Aire partakers of mans wickednesse?

God cursed the *Serpent*, as well as Satan, because Satan made use of the *Serpent*, as his instrument to tempt our first parents

to sin against God; God was so displeased with sinne, that he would curse not onely the principall cause of it, but the instrumentall also; so in other cases God doth not onely punish the offender, but the instrument made use of in the committing of the offence; *As if a man defil'd himself with a beast, if a man lye with a beast, he shall surely be put to death, and ye shall slay the beast.* We may see this in a Case where there is no dispute; when a man hath committed murder, his body suffers; now what is the body, but an instrument the soule makes use of? The hand cannot move otherwise, then as it is acted by the soul, yet this would not be a plea in humane Courts: Oh see the vilenefse of our hearts! we can reason against God, when in the very same case we dare not reason against man.

Quest. 30. verse 14

Whether the *Serpent* went upon his belly before the curse?

Resp. 1. Some conceive that it did, but that this was made ignominious, and cursed to him after the fall of man, and they illustrate this two manner of wayes.

1. Naked.

1. Nakednesse was naturall to man at first, and yet afterwards he was ashamed of it, and it became his punishment.

2. Briars and thornes were created before mans fall, but afterwards became a curse.

But to both these instances we may give this answer:

1. That nakednesse simply considered was not the cause of mans shame, but *nuditas turpis. Adamus videns fados, et inordinatos membrorum motus, pudens factus est.*

2. For briars and thornes, consider them *in puris naturalibus*, in their pure naturalls, and so they did not become a curse, but after the fall, they grew out of their proper places, and were blended and mixed with the fruits of the earth, for the punishment of man, &c.

Therefore others conceive, that the serpent did not go on his breast till the curse, but had a body erected as man hath: and they render these reasons amongst others.

1. We know the more excellent, and sublime the nature of a creature is, the more it raiseth it self upwards; the more ignoble and base, the more it falls down-ward; this

we see in the Elements, the fire the most excellent, & operative of the four, raiseth it self above the rest; the earth the most unactive and basest of all, the lowest.

2. As there is this difference amongst elements, so among living creatures; the basest is the most creeping, as wormes, &c. whilst the noble Lyon advanceth his head and breast, so farre as the frame of his body is capable, so man being of all creatures most excellent, is therefore of all others most advanced in body.

*Os homini sublime dedit cœliumque tueri
Fussit.* —

The *Serpent* therefore being of a sublime nature, insomuch that the Scripture sayes, It was more subtile then any beast of the field, the frame and shape of his body was suitable thereunto.

Quest. 31. verse 14.

In what sense we must understand this phrase, *Dust shalt thou eat all the days of thy life*; when we find, that Serpents feed upon herbes, and devour other creatures also?

Resp.

These two phrases, *Upon thy belly shalt thou go, and dust shalt thou eat*, ought to be joyned

joyned together in the opening of this Scripture, the one ought to be considered as the cause, and the other as the effect.

So that eating dust in this place is not so to be understood, as if the *Serpent* should live, and feed onely upon dust; but that the *Serpent* going upon his belly, should be forced to eat dust, *viz.* take in dust into his mouth whether he will or not: the Learned phrase it thus, *Hæc verba non referuntur ad alimentum, sed ad incommodum, et velut coactam terræ in os receptionem.*

Against this Exposition some object, *Object.* and say, that we have a promise concerning the happy and peaceable condition of the Church in the latter dayes, and amongst other things it is said, *The dust shall be the Serpents meat: The Wolfe, and the Lambe shall feed together, and the Lyon shall eat straw like the bullock, and dust shall be the Serpents meat.* II. 65. 25.

These words are not to be understood literally, but allegorically, as the very expressions in the text clearly intimate: and when it is said, *The dust shall be the Serpents meat,* the meaning is no more but this, that in those dayes man shall not need to feare hurt from any creature: the *Serpent* it selfe shall

shall be confined to his dust; and shall not be able to prejudice man in the least.

Quest. 32. verse 14.

Seeing this sentence was pronounced both upon the brute Serpent, and the spirituall Serpent, the question may be how this phrase, *Upon thy belly shalt thou creep, & dust shalt thou eat*, can be accommodated unto Satan:

Resp.

Per analogiam, in a spirituall sense shall finde that the Scripture makes use of such expressions as these are, to denote unto us, the lowest, and most ignominious debasement; when God threatens heavy judgements against *Jerusalem*, how he phrases it, *Thou shalt be brought down, and shalt speak out of the ground, speech shall be low, out of the dust, and speech shall whisper out of the dust.* The Spirit of God seemes to allude to the carriage of a poore captive taken in war, and lying prostrate at the feet of the Conquerour, hardly daring so much as whisper out of the dust: You may finde also expressions something like to the *Isa. 49. 23. Lam. 3. 29. Mic. 7. 17.*

So then these expressions signifie

debasement of Satan from his primitive excellency. A wonderful stoop indeed this was, when that which was advanced as high as heaven, was made to fall down as low as hell.

It is the observation of a learned Author, that as food is made use of for the repairing, and preservation of nature, so the goodnesse or badnesse thereof doth make the temper of the body better, or worse: hence according to the degrees of excellency in the creatures, their food is finer, or courser. Plants suck moisture from the earth, beasts live upon plants, man of beasts, fowle, and fish: so that this expression, *Dust shalt thou eat*, notes unto us, the lownesse, and baseness of the Serpent.

Quest. 33. Verse 15.

What is meant by the *woman* in this verse?

It seemes to be that woman, with whom the Serpent had treated, *viz. Eve*: as if God had said, Seeing thou hast by a treaty with the woman, tempted her to sinne, I will put enmity between thee, and the woman.

Now

Now the woman is mentioned, an not the man, not because God had no put enmity between the man and the Serpent, as well as the woman and the Serpent, but because *Eve* was immediatel seduced by the Serpent, the man by th perswasion of his wife.

Quest. 34. Verse 15.

Whether we may not with the Church of *Rome*, expound the woman of the Virgin *Mary*?

Resp.

Neg. And amongst others this reason may be rendred, The enmity the Spirit of God speaks of in this *verse*, was immediately to follow the curse: now the Virgin *Mary* was not borne many hundred of years afterward.

Object.

But God speaks in the future tence *I will put enmity between thee and the woman, &c.*

Resp. 1.

God speaks in the future tence, when he pronounces that other part of the curse upon the Serpent, *Vers. 14. Upon thy belly shalt thou go, and dust shalt thou eat:* now this curse immediately followed upon the sentence, and why not the other?

2.

God speaks in the future tence, not

note the duration, and continuance of this curse.

Quest. 35. Verse 15.

What is meant by the *Serpents seed*?

This cannot be expounded, but in a *Resp.* spiritual sense, for *dæmones propriè semen non habent, nec gignunt sibi similes*: therefore we are to understand by the Serpents seed, the reprobate wicked world: They which imitate God, and obey him, are called *his seed*, or his children in the Scripture, as, *Be ye followers of God, as dear children*: so they that imitate the devil, and obey him, are called his seed, or his children, as, *Ye are of your father the devil, and the lusts of your father ye will do. He that committeth sinne is of the devil.* Eph. 5. 1. Joh. 8. 44 Joh. 3. 8.

Quest. 36. Verse 15.

What is meant by the *seed of the woman*?

First, and principally Jesus Christ. *Resp.* 1.

It implieth all the Elect, *viç.* all *Eves* seed, that should not become the seed of the Serpent. 2.

By the seed of the woman can be *Object.* meant onely Christ, who was so the seed
of

of the woman, that he was not of man.

- Resp.* 'Tis true Christ was born of a Virgin and was so the seed of the woman, that he was not of the man: but yet that the seed of the woman, Christ singular and individually should be meant by the Spirit of God in this place, is not sufficiently demonstrated by this phrase: the reason is this, because such persons as have been conceived, and born in ordinary way, have been called the seed of the woman; or that which amounteth unto: so, *Adam knew his wife again and she bare a sonne, and called his name Seth, for God, saith she, hath appointed me another seed instead of Abel, whom Cain slew: there you have Eve call* *Ila. 57. 3.* *Seth her seed: so the wicked Jews called the sonnes of the sorceresse.*

Quest. 37. Verse 15.

How is this particle *it*, to be expounded, *It shall bruise thy head?*

- Resp. 1.* Some, and those very learned, though they expound the seed of the woman collectively, and take it for Christ and Church, this particle notwithstanding,

they, referres unto Christ singularly, and individually considered.

Their reasons are three,

Say they, the Septuagint renders it *Arg. 1.*
 αὐτοῦ, and though the Greek word which
 is used for seed, be σπέρμα, not ὁ σπέρμα,
 yet the pronoun relative is of the mas-
 culine gender αὐτοῦ, now if it had been
 to be taken collectively as the seed of the
 woman before, it would have been
 αὐτῶν, not αὐτοῦ.

But we must consider, that both in La- *Resp.*
 tine, and Greek Authours pronouns
 many times agree rather *cum re*, then *cum*
voce: and so it is in this case: by the
 seed of the woman, though we do not
 say, it meant Christ onely, yet we say
 Christ principally, and αὐτοῦ clearly re-
 lates to Christ: now that in Latine, and
 Greek Authours, pronouns do not on-
 ly *convenire cum verbo*, but sometimes
cum re, appears: Terence hath such a
 phrase as this, *Ubi est scelus qui me perdi-*
dit: And as for the Greek, frequent in-
 stances we may finde in the New Testa-
 ment: as, μαθητῶν αὐτοῦ ὁ δὲ ἰδὼν, Βασιλ. *Mat. 28. 19*
 ἰδὼν αὐτὸν: ὁ δὲ ἀποκρίθη ματῶν. And so in Luke,
 where the noun σπέρμα is of the masculine
 gender, and αὐτοῦ the neuter.

Arg. 2.

Resp.

It is opposed to one individual Serpent, it shall bruise thy head.

The seed of the Serpent is implied there, though not expressed: for as the Serpent not alone, but with his seed shall bruise the heele of the seed of the woman; so Christ the seed of the woman, not individually considered, but with his seed shall break the Serpents head.

For the further clearing of this, the seed of the woman, may be said to bruise the Serpents head two manner of wayes.

1. As the Lord Jesus spoiled principalities and powers, and blotted out the handwriting of Ordinances against us, and nailing it to his crosse.

2. As he overcomes the plots, the assaults the rebellions of this conquered, and broken enemy.

In both senses we may say of the seed of the woman collectively considered, shall break the Serpents head, It, viz Christ and his Church, head and members.

In the first sense the Saints break Serpents head in Christ, in the second sense Christ breaks the Serpents head in with his Saints.

In the first sense Christ breaks the

pens head, without the actual concurrence of his Saints: it is true the Saints do it in him, but they do not concur with him in it: as all of us sinned in *Adam*, though we did not actually concur with him in his sinne) and in this sense he is said to tread the Wine-press alone

In the second sense, Christ breaks the Serpents head, with the actual concurrence of his Saints: not that Christ receives any help from them for to do it, but because he is pleased to make use of them in the doing of it, and in this sense is that Scripture to be understood; *The God of peace shall bruise Satan under your feet shortly.* *Rom. 16.* Christ hath throwen Satan down, and wounded him, and he will enable his people to keep him down, and tread upon him; As *Ioshua* caused the Princes of *Israel* to set their feet on the very necks of the five Kings.

They urge, to break the Serpents head notes a Divine power, and therefore it is to be understood onely of Christ. *Arg. 3i*

This Argument would be something against those that shut out Christ from this great work, but not in the least against those who say, the Church breakes the

H

Serpents

Serpents head, but that power whereby it doth it, is derived from Christ.

Since therefore besides what hath been already said according to the judgement of those who hold this first assertion, the seed of the woman is to be taken collectively therefore.

2.

I rather close with others as Learned, who say, that this particle *it*, is to be expounded collectively also; for, *it* being a pronoun relative, and pointing to the seed of the woman, which the Adversary saith is to be expounded collectively, I conceive we cannot without straining of the Grammar of the Text, interpret it otherwise.

Nor doth this detract from the honour of Christ, the victory is Christs principally, ours onely relatively, and as his members.

Nor doth this advantage the Jew: for according to this construction, in this Scripture you have a Prophecy concerning the Messiah: It is said here, The seed of the woman shall breake the Serpents head; now this being a work above the sphere of the activity of any creature, it will follow that the Messiah is principally intended in this promise, or Prophecy.

Quest.

Quest. 37. verse 15.

Why we may not translate this verse according to the vulgar Latin, *she*, viz. the Virgin *Mary* shall breake the Serpents head?

Because according to the Hebrew text *Resp. 1.* it is not *she*, but according to our translation it.

Because this detracts much from the honour of Christ: It was a rare saying of *Seneca*, *Similiter esse exprehensibilem, nisi in laudationem et immoderatam venerationem.* 2.

I but say the Romanists, Christ did it by *Object.* his own power, the Virgin *Mary* by Christs.

If you say that of the blessed Virgin, *Resp.* as we have formerly concerning other Saints of God, we have no cause to be offended: but they intend more by it then this comes to.

Doth not the worth and eminency of a *Object.* child cast a shine of honour upon the Parents? If it be said of *Abraham*, *In thee shall all Nations be blessed*, though it was not *Abraham* that made them blessed, but his seed, why not of the Virgin *Mary*, *In thee shall the Serpents head be broken*,

though she did not do it, but Christ?

Rej.

It is one thing to say, a parent is blessed in a child, or to say that in a parent a Nation is blessed because of a child, and to attribute the worthy achievements of the child to the parent: as if a woman should beare a sonne, who when he came to years deserved worthily of the Common-wealth, a shine of honour would be cast upon this woman because of her son: but we could not with any sence, nor indeed with honesty ascribe the worthy acts of the sonne to the mother.

Thus they endeavour to paint over their black and horrid blasphemies, with the fairest colours they will take: The chimney-piece is commonly the fairest part of the Roome, and yet it covereth the foulest and blackest place.

Quest. 38. verse 15.

Rej.

Why is it said, *I will put enmity between thee, and the woman* in the Abstract?

Resp.

To note unto us the bitter, inveterate, irreconcilable hatred of the wicked against the godly, enemies may be reconciled, but enmity cannot, &c.

It is observable, that profane persons,
Hereticks,

Hereticks, blasphemous, Popish, & superstitious persons are more loving, & favourable each to other (though vastly differing in their judgment) then either of them to the people of God. *Edom, and Ishmael, Moab, & the Hagarens, Gebal, Ammon, Amaleck, & the Philistines the men of Tyre, & Ashur, had each several gods, yet all conspired against the true God. Ps. 83. 5, 6, 7, 8. They have consulted together with one consent, they are confederate against thee. The Tabernacles of Edom, & the Ishmaelites, of Moab & the Hagarens, Gebal, and Ammon, and Amaleck, the Philistines with the inhabitants of Tyre. Ashur also is joyned with them, they have holpen the children of Lot. Darknesse and darknesse agree better together, then light and darknesse.*

Quest. 39. vers. 15.

Whether man had any share in this curse pronounced in these two verses?

Man hath a share in that which was pronounced against the Serpent; but all his share is mercy: for though it be a curse to the Serpent, yet a blessing to man; The truth is, there seems to be spirituall checker-work in this 15. verse, halfe white,

and half black, much of judgement and terror, and much of mercy and consolation, resembling *Moses*, who saved the Israelites, and slew the Egyptians.

In this verse, you have the *Sun* in a cloud, the Gospel with its masque on: the day-break of that glorious mystery which was hid in God from before the foundation of the world, the light whereof, though it were faint, and shadowy in regard of our Noon-day-brightnesse, yet at that time, through the help of the prospective of faith they might see thereby;

1. Mans Redemption, from the Tyranny of Satan, and by consequence from sin, death, and hell, noted in that expression of *breaking the Serpents head*.

2. That man should be redeemed by a Mediatour, viz. by the intervention of the *seed of the woman*.

3. That this Mediator should be true man, intimated by the *seed of the woman*, and that he should have a divine power, being able to *break the Serpents head*, which is *tantum mount* to *θεῖον δυνάμις*, God-man.

4. That this Redemption should be wrought in a way of suffering, intimated by that expression, *Thou shalt bruise his heel*.

5. That

5. That none should have benefit by this Redemption, but the elect, intimated by the seed of the woman.

6. That this Redemption is an act of free grace, as soon as man had sinned, God makes a gracious promise of the Messiah, (no possibility of merits intervening.)

7. That the Devil and his Angels have no interest in the free grace, and mercy of God in Christ; *He took not on him the nature of Angels, but became the seed of the woman*: We have a saying in nature, *Corruptio optimi est pessima*; when Satan sinned against God, the most excellent nature was defiled, and so fell under the heaviest doome.

Quest. 40. verse 15.

Why the promise made concerning the Messiah was so dark and hard to be understood?

1. *Propter Diabolum*, in regard of the Devil, that he might be exercised with perpetuall feare, and suspect every child that was borne into the world to be the Messiah: the Doctrine of the Messiah was a *mystery hid in God*. Eph. 3.1

Does in the Word

Prophet *Isaiah* : *in* *regard* of our first
ancestors, *the* *God* *shall* exercise their
power *in* *the* *heart* of *their* *holy* *seed*, and
in *their* *offices* *shall* be enflamed after
heart *discovery*; *in* *this* *mystery* : the A-
ble *Peter* tells us, that the *Prophets* en-
quired, and *searched* *diligently* after the *grace*
Christ.

3. *Propter Christum*, in regard of Christ
himself : for look as it is with School-Ma-
sters, they will reserve the reading of the
most Learned Lectures for themselves :
O Christ is our great *Rabbi*; All were his
disciples that were before, they taught
the *punies* an inferior Lecture of the
Law and Prophets; but the Gospel, as
the sublimest and most mysterious part
of it, Christ hath reserved for to unfold
himself : It is said, *The Law having a shadow*
of good things to come, and not the very i-
mage of the things, &c. In this ver. you have
mention made of the shadow, and the i-
mage: The thing it self was not yet come;
the Jewes had the shadow, and we the i-
mage, now look how much an image or
the picture of a man goes beyond his sha-
dow, so much doth the discovery of
Christ now, go beyond the discoveries of
men; so in another place, *God who at*
sundry

Chapter of Genesis.

101

sundry times, and in diuers manners; spake Heb
in times past unto the fathers by the Prophets,
hath in these last dayes spoken unto us by his
Son; God who by piece meale, drop by
drop, now a drop, and then a drop, spake
unto our fore-fathers by the Prophets;
hath in these last times spoken mote fully
by his Sonne. When this King came, all
the cocks ran with wine: as Iacob before he
was borne, put forth his hand, so Christ
before he was borne, did as it were put
forth his hand to the Jews, they could see
something of Christ, but unto us a Sonne
is borne, unto us a child is given. Our fa-
thers went to heaven by Candle-light, how
sad will it be if we should go to Hell
by day-light.

Quest. 41. verse 16.

Whether the woman should have re-
ceived, and brought forth in sorrow if she had
not sinned?

Neg. For although now her pain, and sor- *Resp.*
row arises from naturall causes, yet it may
well be questioned whether this was natu-
ral at first: for seeing we find by experience
that other creatures bring forth without
pain, it doth not imply a contradiction, that
the

our hearts shews it selfe so in this, viz: the forging of idle reasons, to satisfie, and beare out our selves in the neglect of duties commanded by the Word of God; and if you consult the context, you will finde, it is about paying the Minister his dues: *Let him that is taught in the word, communicate unto him that teacheth in all good things*; Now people are very apt to finde excuses, that they may save their purse, and if it be possible satisfie Conscience; but the Apostle exhorts them not to put a cheat upon their soules, *Be not deceived*; saith he, *God is not mocked*.

verse 6.

Quest. 44. verse 18.

God sayes, *Thou shalt eat the herbe of the field*: why? should not man have eat of the herb if he had not sinned? Did not God say, *Behold, I have given you every herbe bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a Tree yielding seed; to you it shall be for meat*?

Resp.

Very true, but here when God sayes, *Thou shalt eat the herbe of the field*, the meaning is, thou shalt not eat of the herbs or fruits of Paradise.

Quest.

Quest. 45. vers. 19.

Now this curse can be verified concerning
*That in the sweat of his browes he
 shall eat his bread; when many neither
 sweat, nor sweat, and yet have bread e-*
at.

Is for idle persons, whilest they think *Resp. 1.*

take off that yoke that God hath put
 on their necks, they bind it faster; and
 make it heavier: To a person of any inge-
 ny, idlenesse is a toyle, nor is a man
 weary then when he doth no-

3.

We must distinguish of a three-fold la- 2.

1. *Labor Oeconomicus* or *mechanicus*

about of mechanicks; as we call them,
 handicrafts-men; of this the Apostle

says, *Let him that stole, steal no more;* Eph. 4. 28.

*rather let him labour, working with his
 hands the thing which is good.*

Labor Politicus; the labour of Magi-
 strates and Governours: so the Apostle
 speaking of the Magistrate, *He is the Mini-*

ster of God to thee for good; but if thou do Rom. 13. 4

*which is evil, be afraid; for he beareth
 the sword in vaine; for he is the Minister
 of God.*

3. La-

3. *Labor Ecclesiasticus*, the labour of Ministers; we may observe that whilest the world takes this to be an easie calling, the Spirit of God in the Scripture frequently speaks of the labour, and the work that doth attend it: *He that desires the office of a Bishop, desires a good work. And, The workman is worthy of his hire. And, They that rule well are worthy of double honour, especially they that labour in the Word, and doctrine.*

Ministers are called *Starrs*; now the *Starrs* are in continuall motion for the good of the Universe; they are to cry aloud, and to lift up their voice like a trumpet; *Durante pugna non cessat Tuba*: The trumpet must be sounding all the while the battell is fighting. The Church of God is Gods husbandry and the Ministers are his husbandmen.

~~—~~ *Redde agricolis labor actus in Orbem*
The husbandman hath never done his work, but the end of one task is still the beginning of another: so it fares with the Ministers of the Gospel, sometimes they are instructing poor ignorant souls, & then they are like *Starrs* that shine in a cold winters night; another while convicting gain-sayers; then they are like those *Starrs* that

that fought in their course against *Sisera*; every man must be accountable for his idle words, and a Minister for his idle silence: *Qui claves habent Ecclesia ostia suorum labiorum aperiant*: A Minister had better be worne out with whetting, than with rusting.

A way then with the fanatick Spirits of our dayes, who call upon Ministers to work with their hands, as if there were no other labour, but hand-labour. Consider,

1. They confound those things that God would have distinguished: there is the labour of the head and brain, as well as of the hand.

2. They overthrow (as much as in them lies) the well-being, if not the being of Kingdomes, States, Common-wealths in which they live: for we stand in as much need of the Magistrate, and Minister as we do of the Husbandman, and handy-craftsman.

3. *Aaron* with his posterity were Priests, *Ishmael*, *David*, *Iesus* were Magistrates, yet it might be said of them, that they ate their bread in the sweat of their brows.

Quest. 46 vers 19.

It is said here, *In the sweat of thy brows thou shalt eat thy bread*; and yet our Saviour hath taught us to pray, *Give us this day our daily bread*. If we earne our bread with our labour, how is it a gift?

Resp. 1. We earne it of man, but not of God, from man it is a debt; but from God it is a gift.

2. It is an act of free grace, that we have bread for our labour; God might have said that we should labour, and sweat, and after all we should eat husks with hogs, as the Prodigall, or grasse with the Oxe, as *Nahushadnozar*: that *in the sweat of our brows we eat bread*, is a mercy.

3. As the Scripture speaks of bread, so of the staffe and stay of bread: *For behold, the Lord, the Lord of hosts doth take a way from Jerusalem, and from Judah, the stay, and staffe, the whole stay of bread.* And the truth is, a man is strengthened more by the staffe that is in his body, then by the staffe that is in his hand; it is not the corne, and floure, but the staffe of bread, which supports the life, and that is not any thing that comes out of the earth,

earth, but the blessing of God, which comes down from heaven. The creature cannot hold up it selfe; much lesse contribute to the subsistence of other things, unlesse God continue the influence of his blessing upon it. It is the observation of a Learned Author, As soone as ever Christ *curst the figge-tree it withered, and dried* Ma. 21. 20. *up from the roots*, to shew, that it was not the root alone, but the blessing of Christ which did support the figge-tree, it is pronounced as a curse, *They shall eat, and not have enough*; and again, *Ye shall eat, and not be satisfied: when I have broken the staffe* Lev. 26. *of your bread, ye shall eat, and not be satisfied.* As good take a mouthfull of gravel, as a mouthfull of bread, and as able it is to nourish without Gods blessing.

The means by which we live, are without life; If they be living creatures, as sheep, and oxen, and beasts, and birds, and fishes, they must lose their lives, before they can come to be helpes to ours; so true is that saying *mortibus vivimus*, we live by deaths; now reason tells us, *Nihil dat quod non habet*: nothing can give that, which it hath not; How should food of it selfe preserve and further life, which in it self is void of life: the death of the creatures shew-

eth that our life is not from them, but fit something else.

By all which we may perceive, he these Scriptures may be reconciled, *Eating our bread in the sweat of our brow* and yet to pray, according to the form our Saviour hath prescribed us, *Give this day our daily bread.*

Quest. 47. vers. 19.

Whether from this Scripture we have command from God, to labour, *To eat bread in the sweat of our browes?*

Resp. I conceive we have, though some think that this was laid upon man after transgression, rather as a curse which must indure, then a duty which he should performe: for the clearing of this consider,

1. It is granted that this was a curse laid upon man for his transgression.

1. As some of Gods curses are promises as well as curses, to set out his goodness so some of Gods curses are precepts as well as curses, to set forth his justice.

Some of Gods curses are promises as well as curses; so, *I will put enmity between thee and the woman*: It is a curse o

Serpent, and yet a promise of the Messiah.

Some of Gods curses are precepts as well as curses; so, *Thy desire shall be to thy husband, and he shall rule over thee*; this is a curse, and yet it is a precept: *Let our women keep silence in the Churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as saith the Law.* Gen. 3. 16.
1 Cor. 14. 34.

Now the truth is, this of *eating our bread in the sweat of our brows* is all these, it is a curse, it is a promise, it is a precept; it is a curse, in that God will not suffer the earth to afford us bread, without our sweat; it is a promise, in that God assureth us, that we shall have bread for our sweat; and it is a precept too, in that God enjoyneth us, if we will have bread to sweat for it.

Have a care then of relieving common beggars, vagrant and idle persons: I speak not against Almes, God requireth us to feed the hungry: but remember as God doth not approve of any other work without charity, so neither of charity it self without discretion, as *Paul; Honour widows; but those that are widdowes indeed:* 1. Tim. 5. 3
A woman that hath poysoned her husband

band is a widow, but she is not a
indeed, not to be honoured; so ye
relieve the poor, but those who are
indeed: who are they?

Those that want not onely the
they aske, but want also means
without asking, viz. blind, aged, pa
work, that have a greater charge th
can maintain by their work.

*Ierome: Pars sacrilegii est rem pa
dare non pauperibus.* Whilest you
you relieve the poor, you robbe the

Quest. 48. vers. 16, 17, 18, 19.

What may we learne, from thes
considered together?

Resp.

That God in the midst of judg
remembers mercy: and that he rolls
sentence pronounced against the m
woman in love, and sweetnesse: th
conceive, and travell in sorrow,
judgement, but thou shalt bring for
dren, *there is mercy*; thy desire shall b
ject, *there is judgement*; but it shall be
husband, *there is mercy*. God saith to
Curfed is the ground for thy sake
is judgement; but not curfed art thou
is mercy. Thou shalt labour and

Chapter of Genesis.

117.

here is judgement; but it shall not be over-much, (you know the face sweats before any part) and it shall be the sweat of thy face, *there is mercy*; thy face shall sweat, *there is judgement*; but in the sweat of thy face thou shalt eat bread, *there is mercy*.

Quest. 49. vers. 21.

Why did the Lord God make coats of skinnnes , and cloath our first parents with them ?

To teach them he had not cast them out. *Resp. 1.* of his fatherly care, though they had sinned against him.

That it might be a continuall *Item* of their sin against God. The originall, of raiment should never be forgotten by the sonnes of Adam , but be remembred as a check to the vanity, and pride of apparel; we have no more cause to be proud of our cloaths , then of a plaister of mastick worne to stay the Rheume from annoying the eyes or Teeth, or a paire of spectacles to help the dimnesse of the sight. 2.

Quest. 50. vers. 24.

In the former verse it is said , The Lord .

Notes on the third

God sent man forth from the garden of Eden, and in this verse, it is said he droye out the man.

Resp.

It is like God at first bid him go, and then he shewing him selfe unwilling, and begging that he might abide there still, God with some evidence of wrath drove him out.

Quest. 51. verse 24.

What may we Learne from Gods placing at the East of the Garden Cherubims, and a flaming sword, which turned ever way, to keep the way of the Tree of life?

Resp.

That when man fell out with God, he fell out with the good Angels; The Angels were loyall subjects, and took part with their Prince against the Rebels; but through Christ God and we are friends and the Angels and we are friends; now instead of shutting us out of Paradise, they carry us into Paradise: *The Angels conveyed Lazarus into Abrahams bosome.*

Good examples are rare in the world. Oh that we could imitate the good Angels. The mariners at sea when they have land-markes to direct them home to the

own Countrey, are guided by the Starres,
Truly we have but a few good examples
in this world, and therefore let us take our
patterne from the Angels, that continu-
ally behold the face of God, ready to do
his will : *Despise ye not one of these little* Math 18.
ones, for I say unto you, that in heaven their 19.
Angels do always behold the face of my Father
which is in heaven.

• Notes on the fourth Chapter.

Quest. I. verse 1.

It is said here, by *Eve*, *I have gotten a*
man from the Lord, and yet it is said in
the first Epistle of *John*, *Not as Cain, who* 1 John 3.
was of that wicked one, and slew his bro- 12.
ther.

Eve speaks of bringing forth a sonne, *Resp.*
which in it selfe considered, is a blessing
from the Lord; as barrenesse was ac-
counted a curse, so fruitfulnessse was ac-
counted a mercy. Children in Scripture
are called *The heritage of the Lord*; *Lo, chil-* Psa. 127 3.
dren are an heritage of the Lord, and the
fruit of the wombe is his reward. There be
some that account children but bills of
charges,

charges, but God puts them upon the account of our mercies: It was an holy, and pious speech of *Iacob* concerning his children, *These*, saith he, *are the children, which God hath graciously given thy servant.*

A Learned Author observes, that children are greater blessings then any outward thing else whatsoever, and therefore when a description is made of *Jobs* goods the best is put first, first the Spirit of God sets down his spirituall blessings, *Job was a man perfect, and upright and one that feared God, and eschewed evil*; and then comes his outward blessings, and amongst them his children are set in the first ranke, *There were borne unto him seven sonnes and three daughters*, and then comes his sheep, and Oxen, and Camells.

So that *Eve* speaks of bringing forth a sonne which in it selfe, is a blessing from the Lord, and hence saith she I have gotten a man from the Lord; *John* speaks of *Cain* with respect unto his wickednesse, which was not from God, but from the Devil, and hence saith he, *Cain*, who was of that wicked one, and slew his brother.

Quest. 2. verse 1.

Whether *Eve* thought that she had brought forth the Messiah? for so many affirme with a great deale of confidence; and they render the words not as we do, I have gotten a man from the Lord, but say they, according as it is in the Originall, I have gotten a man the Lord.

The ambiguous acceptation of the particle *non* hath given rise to this opinion. Resp. 1.

We grant that this particle is many times a note of the accusative case, which transitive verbs governe. 2.

Withal we say, it is not rarely taken for the prepositions *cum*, or *a*, *vel abs*, *pro*, *cum*; *ut*, Gen. 5. 22. Exo. 1. 1. *pro a*, *vel abs*; *ut*, Gen. 44. 4. 3.

We may conclude therefore with safety, that the Originall will beare this translation, *I have gotten a man from the Lord*. 4.

That those that are of the other persuasion affirme, that *Eve* understood that the *Messiah* should be God, which was the occasion of the speech, I have gotten a man the Lord. 5.

That to me it sounds discord, to say, that 6.

Notes on the fourth

that Eve should know so much of the Messiah, as that he was God, and yet that he should think that he should be borne after the ordinary way of mankind as Cain was.

7. Therefore I judge it safer, to keep to our translation, I have received a man from the Lord, viz. by the favour and gift of God: especially, when I consider, that good women have used such expressions in the like case: as *Leah*. And Leah
 Gen. 29. conceived, and bare a sonne, and she called his
 12. name Reuben, for she said, Surely the Lord hath looked upon mine affliction; and verse
 33. And she conceived againe, and bare a sonne, and said, Because the Lord hath heard that I was hated, he hath therefore given me this sonne also, and she called his name Simeon. See also ver. 34. & 35. of the same Chapter.

Let us Learne, that riches, and honours, and children, and servants, and houses, and lands, are the gifts of God as well as grace, and peace. When the Jews should come to *Canaan*, and grow great, there was a caution given them, to look up unto God as the donor: *When thou hast eaten and art full, then thou shalt blesse the Lord thy God, for the good land which he hath*

Deu. 8. 10.
11.

given thee : beware that thou forget not the Lord thy God, &c. Many who are perswaded that God gives grace, and God gives heaven, and salvation, are hardly perswaded, at least do not consider it, that God gives riches, and health, and wealth, and liberty. Oh it is a sweet thing, when a man can look upward from these lower things, and can say that his earth hath dropped down to him from heaven.

There is no creature in the world, that God hath made capable of knowing any thing of the first cause, but onely the rationall creature: And it is the excellency of man, not onely to enjoy the good that he hath, but to be able to rise up to the highest and first cause of all good. It is observed of the doves, that they peck, and look upwards; hence the Church in the *Canticles* is said to have *doves eyes*, because they look so much up to heaven, upon every good they receive.

As the Church hath doves eyes, so the men of the world have dogs eyes; dogs you know look up to their Master for a bone, and when they have it they presently look down to the earth again; wicked men will look up, will pray to God when they want any thing, but when they have

have received what they would have, God shall not have one good look from them.

Quest. 3. verse 2.

Why did *Adam* bring up his sonnes, one to be a *keeper of sheep*, and the other a *tiller of the ground*?

Resp.

To teach us that parents should bring up their children to some employment, and that it is the duty of every one, industriously to apply himselfe to some calling or other. *Cain* and *Abel* were heires apparent to the whole earth; and yet they had their employments.

I know we ought to distinguish between manuell labour, and mentall labour: in the manner of employment may be some odds. Manuell, servile, and mechanick labour is fit for men of a lower condition; generous, and ingenuous, and liberall employments for persons of the greatest births, and brightest intellectualls, and this kinde of labour possibly might have suited best with *Cain*, and *Abel*, had it not been for the scarcity of persons then living in the world, and the necessity of engaging in such callings for the present, but every one ought to be industrious,

And

And therefore, as a Learned Author very well observes, That those Gallants, who live in no settled course of life, but spend their time in pleasure and vanity, there is not the poorest contemptible creature that cryeth Oysters, and Kitchen-stuffe in the street, but deserveth his bread better then they; and his course of life is of better esteeme with God, and every sober wise man, then theirs. An horse, that is neither good for the way, nor the cart, nor the race, nor any other service, let him be of never so good a breed, never so well marked and shaped, yet he is but a Jade. His Master setteth nothing by him, every man will say, Better knock him in the head, then keep him. His skin, though not much worth, is yet better worth then the whole beast besides.

Let us have a care therefore of giving up our selves to the vanities and pleasures of the world; An idle mans brain is the Devils shop, where he forges all manner of sinne. *Nihil agendo, male agere discas.* Hierom thought that action, and lawfull employment was a disheartning to the Devil, and therefore he gives this advice, *Semper aliquid age, ut te Diabolus inveniat occupatum;* Put thy selfe upon some business

finesse or other, that when the Devil comes to tempt thee to sin, he may not finde thee at leasure.

Quest. 4. verse 3, 4.

Why did *Cain* bring of the *fruit of the ground an offering unto the Lord*, and *Abel* of the *firstlings of his flock*?

Resp.

Both *Cain* and *Abel* brought such offerings unto the Lord as were suitable to that way or calling in which God had set them: *Cain* was a tiller of the ground, and therefore brings as his offering the fruits thereof; *Abel* was a keeper of sheep, and therefore brings as his offering the firstlings of his flock.

As Old Testament Saints had their sacrifices under the Law, so New Testament Saints have their sacrifices under the Gospel. Almost every duty of Christianity in which a man consecrates himself to God, is called a sacrifice; righteousness is a sacrifice, *Offer the sacrifices of righte-*

Pla. 4. 5.

Psal. 141.

Pf. 51.

.17.

ousnesse; prayer is a sacrifice, *Let my prayer be set before thee as incense*; and the lifting up of my hands as an Evening sacrifice.

Heb. 13. 16.

Repentance is a sacrifice, *The sacrifices of God are a broken spirit. a broken and contrite heart*; Lord, thou wilt not despise: Almes-deeds that is a sacrifice, *But to do good;*

and

and to communicate forget not, for with such sacrifices God is well pleased: Thanksgiving is a sacrifice, I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord. Psal. 116. 17.

It is usuall for the Spirit of God in the Scripture to describe spirituall duties by expressions drawn from Ceremonies, and usages under the Law; As Repentance is called *Washing*, *Wash ye, make ye cleane, put away the evill of your doings from before mine eyes.* So prayer is called *Incense*, *Let my prayer be set before thee as Incense.* And the righteousness of Saints, *Fine linnen.* And to her was granted, that *she should be arrayd in fine linnen, cleane and white; for the fine linnen is the righteousness of Saints.* (Being an allusion to the garments of the Priests) so in this case Gospel-graces and duties are called Sacrifices. Isay. 1. 16. Psa. 14. 2. Rev. 19. 8.

A Learned Author observes, that we may parallell Christian sacrifices under the Gospel to those under the Law: Repentance is as a trespasse-offering, Zeal a burnt-offering, praise a free-will-offering, sincerity the oblation of unleavened bread, &c.

Well then let us be exhorted in the words of the Apostle, *To offer up our bodies,* Rom. 12. 1.

dies, a living sacrifice, holy, acceptable to God, which is our reasonable service: every word in this verse is very Emphaticall

1. *Present your bodies*, viz. your whole person; as Christ gave himselfe for you, you must give your selves to him. As he was sacrificed for you, so you must be sacrificed for him, not your sheep, nor your Oxen, nor your Goats, but yourselves. *Cainiste sunt*, saith Luther, *offerent non personam, sed opus persone*. Now saith Origen, Instead of a Ramme we must kill our irefull passions, instead of a Goat our unclean affections, instead of flying fowl our idle thoughts.

2. *A living sacrifice*; because the Jewes sacrifices were dead sacrifices. Beasts dye when they were sacrificed, but men live when they are sacrificed, nay, they dye unless they be sacrificed.

3. *An holy sacrifice*, the Jewes might sacrifice beasts, and not be holy, but the Christian cannot sacrifice himselfe but he must needs be holy.

4. *An acceptable sacrifice*; before the sacrifice of beasts, did not please God, unless they did sacrifice themselves too; but if Christians sacrifice themselves, it doth please God, though they do not sacrifice beasts.

Quest

Quest. 5. vers. 3. 4.

Whether *Cain*, and *Abel* knew, that God was to be worshipped this way, *viz.* by offering up of sacrifices, by the light of Nature, or whether they had it by tradition from *Adam*?

Our adversaries of the Church of *Reff*: *Rome* contend, that they knew by the Light of Nature that God was to be worshipped this way, and that they learned from their father onely some circumstantials of worship.

The reasons they give for this their judgment, are,

1. That the Heathens by the Light of Nature worshipped God this way.

2. That the Law of Nature doth oblige us not onely to the worship of God; but to such a worship as might most fitly set forth the Majestie and dominion of God, and the subjection and homage of man, and this was best represented by sacrifices.

To both these answer may be made.

As for the first, though Heathens wor-
K shipped

shipped God by sacrifices, yet it maines to be proved, that they kn this way of worship by the Light of Nature.

As for the second, it doth not appe (but by the intervention of a positive L of God obliging thereunto) that the killing or sacrificing of a brute creature is the best way of worship to set forth Gods sovereignty, or our homage.

Therefore, as to the answer of this question, we affirme that by the Light of Nature we may know that God is to be worshipped, and that with inward and outward worship, but deny that this kinde of worship is to be found out by the Light of Nature.

The Orthodoxy of this perswasal will be cleared up, if we consider, that killing or sacrificing of a beast did please God any further then as it was a type of Christ; now the doctrine of Christ being such a mystery, as never yet has been discovered by the Light of Nature the same may be said concerning this way of worship that pointed thitherward.

So then *Cain* and *Abel* were instructed in this way of worship by their parents, *Adam* and *Eve*. Fi

From the consideration of the whole we may note :

1. Outward performance of duties are, gracious evidence : *Cain* offers sacrifice, as well as *Abel*. *They come unto thee, as the people cometh, and they sit before thee as my people, and they heare thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousnesse.* As a statue hath all the parts of a man, head, and armes, and legs, and feet; but it wants an inward principle of life. so an Hypocrite hath all the outward parts and lineaments of a Christian; he prays, and hears, and receives the Sacrament, but there wants an inward principle of grace : *Be ye doers of the word, not hearers onely, deceiving your own soules.* A Learned Author observes, that the word in the Originall is *παραλογίζουνοι*, a terme of Art, and it implieth a sophistickall Argument, or syllogisme, which hath an appearance or probability of truth, but is false in matter or forme, and is put by the Apostle to imply those false discourses, that are in the Consciences of men, *viz.* They that heare the Word shall be saved; But I heare the Word; Therefore I shall be saved.

Therefore have a care of resting upon

holy duties, Satan still tempts us to like unto God, to be Christs our self and Saviours our selves. The dove in use of its wings to flie to the Arke, is trusted not in its wings, but in the Ark. We may make use of good duties bring us to Christ, but we must not rest in our duties, but in Christ. A good work rested on, is as bad as a sin committed.

Prov. 16. 2. Consider God is a Spirit, and he looketh to the spirit. *All the wayes of man are cleane in his own eyes, but the Lord knoweth the spirits.* A man may deceive his neighbour, yea, he may cheat himself, but God is not mocked. The Lord knoweth our inside. The Lord tryes the spirit, he turnes up the bottome of baggage, as *Iosephs* steward did, and it comes out all our Abominations, wickednesses that have beene so long hid.

Mat. 7. 22, 23. A man may miscarry, though he be employed in the highest duties and good vices; *Many will say unto me in that day, Have we not prophesied in thy Name, in thy Name cast out Devils, &c?* A man may have the gift to cast out Devils, yet at last may be cast unto the Devil.

Mini

Minister by his preaching may be instrumentall to save others, and yet not be saved himselfe. The shipwrights that built *Noahs* Arke, were drowned themselves.

2. Note here the duties of Parents toward their children; *Adam* nurtured his children very well; for,

1. He provideth for them till they come to age.

2. Then he appoints them their callings, for one was an Husbandman, the other a shepherd.

3. He taught them the worship of the true God.

Adam should be a patterné to Parents in these particulars, and especially in that which is the greatest matter of all these, *viz.* instructing of their children in the true worship and service of God.

A Learned Author observes, that furthering the salvation of our children, is a duty incumbent on parents in point of justice, from the parents they received the slement and misery of their nature, and therefore they owe them all possible help for their recovery. It is a piece of cruelty for a parent to suffer his children to lye in their blood; if we hurt but a stranger, yea,

though against our wills, we think it our duty to help to cure him.

It is worthy of our consideration, that the promise of a blessing to be continued to posterity is annexed to the second commandment in the Decalogue, which is concerning the worship and service of God. God thereby intimating, what parents and others should principally apply themselves to have planted in their families, if they would have Gods blessing entailed upon their issue.

It is an idle conceit of many, that Religion, and godliness are not for children. Surley most equall it is, as the first-fruits of other things, so the first-fruits of our yeares should go also to God. *Ut primitia rerum, ita primitia dierum.* Greg.

Quest. 6. vers. 3, 4.

It is said here, Cain and Abel brought their offerings unto the Lord, and yet it is said after Seth's time, Then began men to call upon the Name of the Lord: Was not the Name of the Lord called upon before by Adam and Eve and Abel?

Resp. Yes, But for some time the greater part of the world were corrupt

vit

Chapter of Genesis.

135

with *Cains* wicked progeny ; in-
much as it is probable , the good peo-
ple at first worshipped God in their fami-
lies , but after *Seth* , the family of the
righteous encreasing , the worship of God
became more publick , and solemne.

This then that is said, *vers. 2 6* of this
Chapter, that then began men to call up-
the Name of the Lord, is not spoken *sim-*
pliciter ; *sed κατὰ τὴν*.

Quest. 7. verse 3, 4.

Why did *Abel* bring the firstlings of
his flock, and the fat thereof, as an offering un-
to the Lord?

The firstlings of the flock were ac- *Resp.*
counted the best, as also were the first-
fruits, *Abel* would not offer up unto God
that which cost him nothing.

It is our duty to be at some cost for the
carrying on of the worship and service of
God: *Buy the truth, and sell it not: He* *Prov. 23.*
doth not say take the truth, as if it might *23.*
be had for taking up, but buy it. What
is the meaning of that phrase? You know
in buying of a commodity, we are willing
to part with something, that we may have
and enjoy the thing we buy: There are

severall things you must part withall, if you would have the truth, and amongst the rest you must part with your purses.

It is true indeed, Gods grace and truth is not to be had for money; but though you cannot buy grace, you may buy Preaching, maintaine a godly Ministry, whereby you may come to get grace.

Mat. 13.
44.

We may observe in that Parable, The Merchant finding a rich treasure, hid in the field, he is said *To sell all, and buy the field*. He doth not buy the treasure, but the field; the field is the Ministry of the Gospel, in which the treasure of grace is hid; now in buying the field, he buyes the treasure hid in the field.

The Gospel, *εὐαγγέλιον* is a free gift, and yet you must buy the truth, and maintaine the Ministry.

Object.

But is it not a wicked thing to set the Gospel to sale?

Resp.

Yes, without question: but pray mark, you say sometimes you have bought a Bible; the truth is, a Bible in some sense cannot be said to be bought; what then do we buy? I answer, you buy the cover and the paper, and the binding, and the printing, but the Bible it selfe is Gods gift: So people do not buy the

the Gospel, nor Ministers sell it. But you will say, if you do not sell the Gospel, what else do you sell? We answer, we sell our study, our pains, the spending of our strength, and spirits, but the Gospel is Gods gift. That Minister, and he alone may be said to sell the Gospel, that would make the Gospel to serve his base carnall interest, and so make a market of it.

And truly in this sense, others may be said to sell the Gospel as well as Ministers; there are some, that put the Gospel to the same drudgery that they put their foot-boyes, and make it lackey after their Coaches.

Quest. 8. verse 3, 4.

Why the Lord had respect to Abels offering, and not unto Cains?

Some, and indeed the most, conceive *Resp.* that Cain offered unto the Lord of the fruits of the ground, any thing, he cared not much what; but Abel of the firstlings of the flock, of the best he had, and this (say they) was a main reason why the Lord had respect to Abels offering, and not Cains.

But by the leave of so many Learned,
and

and reverend Divines, I shall enter a demurrer against this judgement of theirs, for consider,

1. As you heard before, they brought those offerings that were suitable to that way or calling in which God had set them.

2. There is not the least hint in the Scripture, that *Cain* brought the worser sort of the fruits of the ground, but for ought we read the best of the kinde.

3. That God is to be served with the best, is a Notion that lyes with its face upwards in the understandings of men.

4. That though it must be acknowledged, that the best of the kinde was to be offered up in sacrifice unto God (as you read, *Ye offer the blind for sacrifice is it not evil? And ye offer the lame, and sick is it not evil? Offer it now unto thy Governor, will he be pleased with thee, or accept thy person, saith the Lord of Hosts?*) Yet when the Scripture clearly makes the difference of the issue of *Cain*, and *Abels* offering, to consist in the persons who offered, and not in the offering, why should we enquire any further concerning it? *By faith Abel offered unto God a more excellent sacrifice then Cain.*

This

This should teach us to mixe all our holy duties with faith : It is said , when Christ was baptized, *Lo, a voice from* Mat 3. 17. *heaven saying , This is my beloved Sonne in whom I am well pleased;* Not with whom I am well pleased , but in whom God the Father is not only well pleased with Christ himselfe , but in him with the graces , duties , and persons of his people : It is not with our duties , as with our posies, the posie gives sweetnesse to the bosome, but the bosome gives no sweetnesse to the posie: But in regard of our holy duties, the case is quite contrary ; The Lord Jesus , as it were , takes our duties , and puts them into his bosome , and they receive all their goodnesse, and fragrancy from the bosome of Christ.

It is said , *That the smoke of the Incense which came with the prayers of the Saints, ascended up before God out of the Angels hand;* Rev. 8. 4. Our Incense smells of our owne hand, and it would stinke worse in Gods nostrils then the Onions, and garlick of *Egypt* , if it were not perfumed, and presented by the hand of Christ.

Now faith sets Christ at work : as Christ sets his people at work to do him service , so faith sets Christ at work to do his people good.

Quest.

Quest. 9. vers. 5.

It is said, *That Cain was wroth, and countenance fell,*

— *Difficile est animum non proderetur.*

It seems therefore that God by some visible signe gave Testimony concerning the acceptation of *Abels* sacrifice, not *Cains*, or else how came *Cain* to know it? now the question is, what this visible signe was?

Resp.

Lev. 9. 23,
24

It is very probable, that it was by from heaven burning up the sacrifice, we have severall instances to this purpose. *And Moses and Aaron went into the tabernacle of the Congregation, and came out and blessed the people, &c. And came a fire out from before the Lord, and consumed upon the Altar, the burnt-offering, the fat, which when all the people saw, shouted and fell on their faces. So, 1 Kin 38.*

Object.

What reason have we to believe, the acceptation of *Abels* sacrifice, confirmed by a miracle, when we have such thing in the Scripture?

Resp.

Although we have it not in express terms

Chapter of Genesis.

141

termes, yet it is cleare by the context, that God did manifest his acceptation of *Abels* sacrifice some extraordinary way, which by other instances in Scripture of the same nature we conceive to be fire from heaven. And if that be miraculous, you see we have reason to look that way.

But this was a meat-offering; now we do not find that meat-offerings were burnt with fire. *Object.*

That this was a meat-offering is said, not proved. *Resp. I.*

That suppose it be so, we may find in Scripture meat-offerings to be burnt with fire; thus you read concerning *Gideons offering*; the same we read concerning *Noahs offering*. *Judg. 6. 19. 21. Judg. 13. 19, 20.*

Let this caution us against the sinne of envy, *Cain* is sad because *Abels* sacrifice was accepted: there are two finnes, which were Christs forest enemies, covetousness sold Christ, and envy delivered him.

It is a Devillish sinne, and cometh from Hell, the Devil is called the envious man.

It is one of the torments of Hell, *There shall be weeping and gnashing of Teeth, when ye shall see Abraham, Isaac, and Iacob, and all the Prophets in the Kingdome of Heaven,* *Luck. 13. 28.*

Heaven, and you your selves shut out.

Envy opposeth the Providence of God, grieving that God should dispose of his blessings, as he doth.

It is a most unjust sinne, for it is offended with nothing but that which is good; and the more good it is, the greater is the envy. As the brighter the Sun shineth, the more are weak and sore eyes offended: Oh how contrary are good Angels, and evill men! they are ready to cry, and burst for anger at that which makes musick in heaven: The Angels rejoyce at the conversion of a sinner, and they rejoyce when one sinnes who is converted.

An envious man is more unhappy then other sinners; others are troubled for their own evils, the envious man for other mens good.

Quest. 10 verse 5.

Why is it said, *The Lord had respect unto Abel, and to his offering*: It is not said, The Lord had respect unto *Abels* offering, but unto *Abel* and his offering:

resp. To teach us that God first had respect to *Abel*, and then to his offering: and that the reason why he had respect to *Abels* offering was, because he had respect to *Abels* person;

person. We prize the person because of the gift; God prizes the gift because of the person. The reason why wicked men are not accepted is, because they bring unto God *opus persona, sed non personam*: They offer their duties unto the Lord, but not themselves.

Quest. II. vers. 6.

Why doth the Lord propound this question unto Cain, *Why art thou wroth? and why is thy Countenance fallen?*

Not for information; God knew the *Resp.* reason, he needed not an intelligencer; but

1. To teach us, that when we are moved to passion we should think with our selves again and again, why are we angry; are we angry upon good grounds, upon a righteous account?

We should endeavour in such a case to commune with our own hearts, and indeed we had need to take some pains, for selfe will hardly be spoken with.

To be angry is our duty in some cases. If anger were an evil in it selfe considered, it could no more be attributed unto God then envy, &c. But because it is an hard matter

matter to be angry and not sinne, it is said
Exh. 4. 26. *Be angry, and sinne not* : and the Apostl
 addes, *Let not the Sun go down upon you
 wrath*, viz. Let it not lodge with yo
 nor take up its Inne in your breasts.

I have read a story of two persons o
 eminency between whom anger had pas
 sed; But at evening the one sent the othe
 word, the Sun was set, upon which they
 were soone reconciled.

The Apostle adds, *Neither give place t
 the Devil*; He that keepeth anger in hi
 bosome giveth place to the Devil, and why
 should we make roome for him that wil
 crowd in too fast of himselfe?

Men think to be a little angry is no such
 matter; but marke the consequence, you
 give place to the Devil, have a care of the
 beginnings of sinne; Saith *Solomon*, *The
 beginning of the words of a fcoles mouth is
 foolishnesse, but the end of his talke is mis
 chievous madnesse*. They that dwell by the
 Sea-bankes, will not let a small breach ly
 unrepaired: they know it will endanger
 the losing of much ground if not looked to
 in time: Learn therefore to deale with thy
 sinne, as the Apostle *Paul* did with false
 brethren, *He gave them no place, no not for
 an houre.*

Yoi

You may aske me, what are the causes of an holy Anger?

I must not enlarge in this; therefore in a few words,

Holy anger arises from our love unto God, and our hatred against sin.

And herein appeared the exceeding sinfulnesse of *Cains* wrath, that whereas he should have been angry with his brothers sin, he was angry with his brothers righteousness.

And that his rage was great, appears by the text; for it is said, *He was very wrath, and his countenance fell.* One glosses upon it thus, *Ex ira vultus Caini demittitur in terram: nonne Deus tibi faciem rectam concessit, cur pronam et similem bestiis, deprimis? Non miror Cainum similem animalibus iratus enim erat, et iratus expers est omnis rationis.* It is said, *Cains* countenance fell: God gave him a face erect looking up towards heaven, but now in his passion, he seems to be void of reason, and his countenance falls, as if he were a beast.

Let this caution us against passion upon every turne, let us enquire why we are wroth? He will make a strange combustion in his soul; who at the landing of

every Cock-boat, (upon every triviall occasion) sets the Beacons on fire. He that will be angry for every thing, will be angry for nothing, &c.

The Apostle gives us an exhortation, *Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption*: But what course must we take that we may not grieve the Spirit? This followes in the next verse, *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice*. The Spirit of God cannot endure an unquiet habitation. It is observable, how many times in the Scriptures the Spirit of God appeals to the reasons and understandings of men; as here, why art thou wroth, and why is thy countenance fallen? Nothing more irrationall then irreligion: when a man is intemperate, unjust, passionate, he acts not onely against Scripture, but against principles of reason, and ingenuity. If God had not commanded us to be sober, just, temperate in our affections, it is for our interest so to be; the commands of God, like *Benjamins* sack, have money in the mouth of them; in the keeping the Commandements there is exceeding great reward; wicked men are mad in a Scrip-
ture-

e-sense ; The Prodigall came to him-
se when he came to his Father.

2. Another reason why God might pro-
ound this question to *Cain* might be this,
note unto us that when wicked men are
accepted, they are apt to cast the
ame upon God : why art thou wroth ?
thou seemest to be angry with thy bro-
er, whose sacrifice is accepted, but indeed
ou art angry with God, who accepted
sacrifice. Thou strikest at the Head,
because thou canst not reach that, thou
undest the Heele.

Proud daring sinners, to lay the blame
God : It is foolish to cast our sins alto-
ther on Satan, but it is blasphemous to
t them upon God. Sin is a bastard-
od, it is conceived and brought forth
man, and yet if you lay it at his doore
will not father it.

It is the observation of a Learned Au-
or, man naturally hateth God, and since
cannot rase out the sense of a Deity
of his soul, he would destroy the dread-
l eeference of it. 'Tis a saying of
Plutarch, Malo de me dici nullum esse Plu-
chum quàm malum esse Plutarchum.
in cannot deny God, therefore he de-
e, him, which is worse. 'Tis better not to
hen to be wicked L2 3.A

3. A third Reason may be to teach us that God will call the wicked to an account for every evil work.

1. For their sinnes of Omission; *I wa an hungry, will Christ say, and you gave me no meat, &c.* Such a time, you had an opportunity in the hands to get wisdom but you neglected it, you had power and opportunity to appear for God, and his glorious Gospel, but you had no heart to it.

2. For sinnes of commission, *Rejoyce, O young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgement:* For all these things, these trifles, these tricks of youth, as the world accounts them: Item for thy Oaths, Item for thy Lyes, Item for thy Cozening, Item for thy drunkennesse, Item for thy Hypocrisy, for all these things God will bring thee to judgement: As the Apostle saith, *We are the children of God, but it doth not yet appeare what we shall be; viz.* there is more glory in heaven, then the people of God are able to conceive; so wicked men are now the children of wrath, but it doth not appeare what they

shall be, viz, there shall be greater
rent in Hell then the wicked are able to
eive.

and God shall bring thee to judgement,
unexpectedly, and for ought thou
rest speedily. Death doth not al-
s knock at the doore, but many times
sin, and takes persons away in the
e of their age.

that the Gallants of this age would
of this Scripture; a Wicked youngster
a thief, that having stolen a gelding
away bravely mounted, till such
as being overtaken with Hue and
s soon afterward sentenced, and put
th.

Quest. 12. verse 7.

ny is it said, *If thou doest well, shalt thou
accepted*, and not, if thou doest that
is good?

ause a man may do that which is *Resp.*
ally good, and yet may not do well;
lid that which was good, when he
ht an offering to the Lord, but he
do well. We use to say, *Ex quoli-*
est in malum: A work that is good,
e matter of it, may by reason of a

defect in the principle, or end, become starke naught: therefore *Luther* used to say, Of all workes take heed of your good workes. *Sordet in conspectu Iudicis, quod fulget in conspectu operantis*: That which is fair to men, is abomination to God. God rejected the swan for sacrifice, some say, because under a white feather it hath a black skinne.

Quest. 13. verse 7.

What is the meaning of that phrase, *sin lyeth at the doore*?

Resp

By sinne in this place is meant the punishment of sinne, and not sin it selfe; and the very phrase will give us light for the interpretation of it, after this manner. If thou doest not well, *sinne lyeth at the doore*; now sin when it is committed, doth not ly at the doore, but is gotten into the House.

Then the meaning is this, If thou doest not well, sin lyeth at the doore; though this punishment seeme to sleep for a while, yet it lyes at the doore; and it will not be long there before it be roused, and then like a great Mastiffe, it will be ready to pull out the throat of thy soul.

Let

Let us remember, if we do not well, sinne lyeth at the doore; the sinner shall not escape unpunished; God is righteous, & by no meanes will cleare the guilty, &c. The Devil alwayes covers his hooke with a bait. He never comes bluntly and rudely to a man, and biddeth him simply transgresse Gods Commandments, but alwayes useth some device or other to make his sinne please him: when the Devil fished for *Adam*, he baited his hook with hope of preferment, that he should be as God: To catch *David*, he baiteth his Hook with pleasure; to catch *Achan*, *Gebazi*, he baiteth his hook with profit: but when the fish hath swallowed the hook, had she not better have been without the bait? The Devil promisseth pleasure, but God knows it is deare bought; there is never a dramme of sinne, but it bringeth a pound of sorrow.

Quest. 14. vers. 8.

What is the meaning of this phraze, and *Cain talked with Abel his brother?*

Most Expositors carry it, that he talked *Resp.* with him in a brotherly manner, dissembing his bloody purpose of killing him that he might the better effect it.

Learn, Foulest sins have oft-times fairest pretences. *Wounto you, Scribes, and Pharisees, hypocrites, for ye devour widows houses, and for a pretence make long prayers.* Mark, *They devoured houses*, that shewed their covetousnesse, and *widowes houses*, that shewed their cruelty, and all this *under pretence of religion, making long prayers*; this shewed their hypocrisy. *Herod* colours over his cruel intention of murdering Christ, with pretence of doing him homage: *Herod sent the wise men to Bethlehem*, and said, *Go search diligently for the young child; and when ye have found him, bring me word, that I may worship him.* *Judas* endeavours to dissemble his treason with a kisse. *Judas, betrayest thou the Sonne of man with a kisse?* What: an Apostle of Christ, a betrayer of Christ? betrayest thou the Son of man, and with a Kisse? Any Treason is bad enough, but for *Judas* to betray Christ, and with a kisse, *Horrendum scilicet*! who would have thought the very kisses, and salutations of Christ to be murder?

We may observe, that Jesus in one place calls *Judas* Devil, and in another friend, the reason may be, because *Judas* played the Devil in the likenesse of a friend.

friend. *παιχιδις* signifies both a player, and an hypocrite; as great men have their players, so hath the devil his; some play men in the shape of devils, others play devils in the shape of men: The roof of the mouth in Greek is called *ὐρανός* heaven, and the heart of man is called *αβυσσος*, which signifies hell: there are those that have an heaven of holinesse in their mouthes, that have an hell of wickednesse in their hearts.

The Church of God hath two sorts of enemies, the openly profane person, the swearer, the drunkard, the unclean person, as also the carnal professor, the hypocrite, the pretender unto holinesse. These oppose and persecute the people of God as well as the other. The Ivie imbraceth the tree, but withall eats out the heart of it, and kills it: there are many in the world, that make a great profession of godlinesse, who are Wens in the body of Christ, not members of it; A Wenne is skinned over with the same outside, which the true members have, and it seemeth to belong to the integrity of the whole body, when indeed it is an enemy, and a thief therein; many pretend to be members of Christ,

Christ, when they are enemies unto Christ.

The Devil in these latter dayes hath been found in *Samuels* Mantle; many toad hath been found under the stones of the Sanctuary.

Religion hath been most opposed, by the carnal and hypocritical professors of it. *Luther* professeth, *A falsis amicis plus est mihi periculi, quàm ab ipso toto Papatu:*

I am in more danger of those that are my pretended friends, then from the Pope and all his adherents. The *Gadarens* sought Christ to depart; but his own Country-men thrust him out of the City; and led him unto the brow of a hill, that they might cast him down headlong. Pretended friends do the greatest mischief to the Church of God; poison kills more surely then the sword. *Goliaths* sword lies hid in an *Ephod*; no sword to *Goliaths*, no cruelty to hypocrites.

Luk. 4. 29.

Quest. 15. Vers. 8.

What may we learn from *Cain's* killing his brother *Abel*?

Resp.

The bloody-mindedness, of wicked men against the Church of God: In the
mur

murder of *Abel* we may take notice of these particulars :

1. *Homo occidit hominem*, one man kills another.

2. *Frater occidit fratrem*, a brother kills a brother; *non homicida tantum, sed fratricida*.

3. *Injustus occidit justum*, a wicked man kills a good man.

4. *Propter sinceri cultum Dei*, this murder was committed upon the account of worshipping God in faith; *non homicida & fratricida, sed Justicida*; Cain was not only a killer of his brother, but of his brother for righteousness sake.

5. He killed not his brother in a passion, or by chance-medly, as we use to say, but maliciously, and with premeditation. He talks with his brother after a friendly manner, gets him into the fields, and there rises up against his brother and slays him.

6. He kills his brother in the fields; not in his house, lest help might come in to save his life, and that he might with the more conveniency (at least as he conceived) deny the fact when it was committed.

7. *Post admonitionem Dei*, after counsel

fel given him by God to the contrary, *If thou dost well, shalt thou not be accepted? and if thou dost not well sin lieth at the door.*

Learn, There is no hatred so virulent, and bitter, as that which is occasioned by profession of the Name of Christ; this makes people forget all natural affection; *The brother shall deliver up the brother to death, and the father the childe, and the children shall rise up against their parents, and cause them to be put to death.*

Mat. 10. 21

When Christ was borne, all *Jerusalem* was troubled, and *Herod* cut the throats of all the children in *Bethlehem*; when Christ is borne in the soul, Satan and his instruments are in an uproare, and are ready to kill (though it be never so little) the babe of grace. No fire burns so hot, as that which is kindled by the breath of religion.

And, we may observe, (which truly should lie sadly upon our spirits) the neerer men come to each other in their judgements (if there be a difference) the more desperate are their designs one against another. The *Persians* and *Turks*, are both Mahumetans, and yet differing in some small points, in the interpretation of their *Alcoran*; the *Persians* burn what-

whatsoever books they finde of the *Turkish* sect: and the *Jew* can better brook an Heathen, then a Christian; The Pope will dispense with *Jews*, but not with Protestants; Lutherans will sooner joyne hands with a Papist, then a Calvinist: I could instance in others, but I forbear.

Quest. 16. Vers. 9.

What may we learn from the answer that *Cain* gives unto the question propounded unto him by the Lord, *And the Lord said unto Cain, where is Abel thy brother? And he said, I know not; Am I my brothers keeper?*

We may learn, That the Commission *Resp. 1.* of one sinne makes way for another: *Cain* offers up his sacrifice without faith in God, then he kills his brother, and here in this verse, first he tells a notorious lie, when God asked him, where his brother was, he said he knew not, & then he is guilty of high contempt against God, as if the Lord had asked him an impertinent question; Lord why dost thou ask me, where is *Abel* my brother? I am not my brothers keeper. He doth not deny him to be his brother, and yet doth deny, that

that he should have any care of him.

There are some learned men, that conceive, (I suppose the impudency of *Cain's* speech inclined them thereunto) that this debate was between *Adam* and *Cain*, and that God is said to speak to *Cain* , because *Adam* had it by instinct from God.

But this consideration hath not strength enough in it , to beat us off from the received opinion; for what wickednesses are there imaginable, but we should commit with greedinesse , if God should give us up to the wickednesse of our own spirits?

Well then learn, How the commission of one sin, leads us (as it were) by the hand to the commission of another. There is in wicked courses a *præcipitium*; when a man is at the top of an hill, it is at his choice, whether he will thence throw himself down, or not; but once let him headlong himself, there is no stay till he come to the bottome. It is an easier matter to keep our selves from entring into desperate courses. then when once we have given our selves the reines to make a stop.

Nemo repente fit turpissimus.

As no man on the sudden becometh most excellent in vertue, so no man on a sudden becomes desperate in evil. There is such a combination of sinne, as in the links of a chaine, if a man draw one link all the rest will follow, so malice follows after anger, murther after hatred, Adultery after drunkenness. If a man cast a stone into the water, there ariseth presently a circle in the place, and presently after that another, and so another, till at last all the water be full of circles. In like manner if a man commit one sinne, another will follow upon it, and after that another, unlesse the grace of God prevent, till he be out of measure sinfull.

Take heed therefore of the beginnings of sinne, take *Babylons* brats, and dash them against the stones.

We may learn that private spiritedness, is not a thing well pleasing to God; we are commanded to shew our love, and compassion to a beast, *Exod. 23. 5.* If thou see the Asse of him that hateth thee lying under his burden, and wouldest forbear

to help him, thou shalt surely help
 and more should we shew compa-
 love to our brother. Am I my
 keeper? Take heed of that profane
 Christians ow a mutual servicea
 one unto another. God makes
 rentees, nor will he endure any
 polies, Christians must drive a
 and free trade. The excellenc
 ther creatures is in their comm
 on of themselves; the Sun rayi
 his warme and cherishing beame
 Fountain bubling out his purling
 the Earth yielding forth soverei
 and plants: Christians are then
 excellency, when they are commun
 and useful.

I have read, that the Art of Medic
 perfected thus; As any one me
 an herb, and discovered the vert
 by any accident, he would post it
 some publick place, and if any we
 or diseased, he was laid in some
 passage, that every one might co
 municate the best receipt; and say th
 Physicians skill was perfected
 collection of those posted exper
 and receipts: of all things take h
 the napkin; wrap not up your T

Chapter of Genesis.

161

As every one hath received the gift, even ¹ Pet. 4:10 so minister the same, one to another, as ¹⁰ good stewards of the manifold grace of God.

Quest. 17. vers. 10.

What is meant by this phrase, The voice of thy brothers blood crieth unto me from the ground?

This is to be understood figuratively, a ^{Resp:} Metaphor taken from Courts of Justice, *Thy brothers blood crieth*, that is, as if God should have said, I know what thou hast done as clearly, as if I had called thee to the barre of justice, and the whole matter of fact had been heard, and determined before me, and upon the whole, I should be called upon for justice.

By the way, by what hath been said, some light may be given, for the understanding of that Scripture, *I saw under the Altar the soules of them ^{Rev. 6.9} that were slaine for the Word of God, and for the Testimony which they held, and they cry- ed with a loud voice, saying; How long, Oh Lord, holy, and true doest thou not judge; and avenge our blood?* Which must not so be understood, as if the soules of the blessed Saints should earnestly desire

M

ven

vengeance on them that shed their blood, which is hardly competible with an heavenly State, but may be expounded in the same manner, as the words in this *ver.* *The voice of thy brothers blood crieth unto me: vii.* The Lord hath the blood that hath been shed for his Names sake, fresh in his thoughts, and will as certainly be revenged on them that shed it, as if every drop of their blood were a tongue, and continually crying in his eares for justice, &c.

Well then Learn to avoid crying sins: crying is applied to severall sins in the Scripture.

1. To blood, so in this *vers.* *Thy brothers blood cryeth.*

2. To the wickednesse of Sodome, Gen 18.

10. *The Lord God said, Because the cry of Sodom, and Gomorrah is great, and because their sinne is very grievous, &c.*

3. The oppression of Gods servants, Exo. 2. 24. *God heard their groaning, &c.*

4. The oppression of the widowes, and fatherlesse, Exo. 22. 23. *Ye shall not afflict any widow or fatherlesse child, if thou afflict them in any wise, and they cry at all unto me, I will surely heare their cry.*

5. The oppression of the Labourer, Jam

Chapter of Genesis.

163

9.4. *Behold, the hire of your labourers, which have reaped downe your field, which is of you kept back by fraud, crieth.*

And let us bleſſe God for Jeſus Chriſt; the Apoſtle doth aſcribe a cry to the blood of Chriſt, as *Moses* here to the blood of *Abel*: And to Jeſus the Mediator of the new covenant, and to the blood ^{Heb. 12: 24.} of ſprinkling, that ſpeaketh better things, then that of *Abel*.

In that ſpeech of the Apoſtle, there is an alluſion made to the blood of *Abel*, and to the cry thereof: and he illuſtrates the cry of Chriſts blood for us, by the cry of the blood of *Abel* againſt *Cain*, yet ſee the diſſimilitude, as a reverend Author hath it, thus.

1. *Abel* was a Saint; The blood of a wicked man, if innocently ſhed, cries: if *Abel* had murdered *Cain*, *Cains* blood would have cryed, and called upon God for juſtice againſt *Abel*; but *Abels* blood cryes according to the worth of the perſon, *Precious in the ſight of the Lord is the death of his Saints*. Now if the blood of a Saint cry ſo, how much more the blood of the King of Saints?

2. *Abels* blood cryes from the ground, but Chriſts blood is carried up to heaven. The

cry of the blood of a Saint may come up to heaven, yet the blood it self doth not come up thither.

3. Adde to this, the intercession of Christ himselfe, Christ by his own prayers seconds the cry of his blood; the blood of a man doth cry, though the man be dead, but Christ ever liveth to make intercession for his people.

Quest. 18. vers. 11, 12.

Why did the Lord pronounce against *Cain* onely earthly punishments; as, ver. 11, 12?

Resp.

Because wicked men are not so greatly feared with the punishments of the life to come, as carefull to avoid calamities for the present; and indeed herein man *becomes like the beasts that perish*, which are carried with an hurry to things present, and sensible.

Quest. 19. vers. 13.

Whether that saying of *Cain* be well translated. *My punishment is greater then I can beare.*

Resp.

Some say it shall be rendred, my *sinne*

is greater then can be forgiven; but the Context seemes to favour our translation, for in the following words, he speakes not of his sinne, but of his punishment, *vers.* 14. Behold, thou hast driven me out this day from the face of the earth, and from thy face, &c. here sinne is taken for the punishment of sin, as in severall other places of Scripture.

The greatnesse of *Cains* punishment will appeare, if you compare it with *Adams*.

1. God did not curse *Adam*, but the earth was cursed for *Adams* sake, but God sayes to *Cain*, *vers.* 11. *And now thou art cursed from the earth.*

2. That which is included in *Adams* curse, *viz.* That though he should labour and sweat, yet he should have bread for it, In the sweat of thy face thou shalt eat thy bread; is denied to *Cain*: for, saith the Lord *vers.* 12. *When thou tillest the ground, it shall not henceforth yield unto thee her strength.*

3. Though *Adam* was expelled out of Paradise, yet there was a commodious place assigned him by God, where he and his family might reside, and till the earth; but the Lord saies of *Cain*, that he

should be a fugitive, and a vagabond on the earth, ver. 12.

Gen. 4. 7. Oh, have a care of blood. *What hast thou done? the voice of thy brothers blood crieth to me from the ground.* God will give a tongue to the earth; speechlesse creatures shall speake, rather then blood shall be concealed.

It is an excellent observation of a learned Author upon that text of Scripture, *When he maketh inquisition for blood, he remembereth them*; Saith he, doth not the Lord make inquisition for all sin? Or is there any sin that God doth not enquire after? Surely no, but when it is said God makes inquisition for blood, it argues the greatnesse of that sinne; We finde not the like expreffion, about any other particular sin, in all the whole book of God: Though God makes inquisition for all sin, yet as if he would let all other sinnes pass unsought, and uninquired after, it is said onely of this sinne, that he makes inquisition for it.

Quest. 20. ver. 14.

Cain sayes, *From thy face I shall be hid,* and yet the Psalmist saith; *Psalm. 139. 7.*

Whither

Whither shall I go from thy Spirit, or whither shall I flee from thy presence?

God is present every where in regard of *Rest* his essence, and therefore the Psalmist saith; *Whither shall I flee from thy presence?* We may run from God as our friend, but we cannot escape him, as an enemy: A man pursued in an Island, when he runnes from one end to the other, runs from sea to sea: if you should flee from one end of the earth unto the other, you would run from God unto God,

The meaning then of this phrase, I shall be hid from thy face, is this, I shall be deprived of communion with God in his Ordinances.

Though *Cain* was a wicked man, yet he was taught by his parents, that there was no way of enjoying God in this world, but in and by his Ordinances; And he speakes this, not from a principle of love to God, or his Ordinances, but upon the account of education.

Learne from hence, The condition of a person excommunicated, is very sad; Christ tells us, we cannot serve God, and Mammon; and therefore when we are cast out of Gods service, we are said to be delivered into the hands of Satan: *Hymeneus, and*

1 Tim. 1. *Alexander*, excommunicated persons, are said to be *delivered up unto Satan*.

Learne also, If the casting out of the Church a particular member, though it be in order to cure and repentance, be so dreadful, what a black day would that be, when the Ordinances of Jesus Christ should as it were be excommunicated, and cast out of the Church of Christ!

Quest. 21. vers. 14.

Cain saith, *It shall come to passe that, every one that findeth me, shall slay me*; The question is, who those were whom *Cain* feared, that if they met him, they would slay him?

Resp. 1. Some think that *Cain* speaks this meerely upon the account of terrors of conscience, for say they, there were none but his Father, and Mother living, and was it likely, they would be his executioners? and yet *Cain* imagines multitudes to meet him, and slay him. Every one that findeth me, shall slay me, *Prov. 28. 1. The wicked fleeth, when no man pursueth: onely his owne guilt pursues him, and makes him flee.*

But this opinion hath not the favour of

truth

truth in it, for *Cain* doth not onely suppose a considerable number of persons to live at that time in the world, but God himselfe, as appeares by what the Lord said unto *Cain*, verſ. 15. *Whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven fold.*

Some are of opinion, that this is to be expounded of the beaſts, every one that findeth me ſhall ſlay me, that is, ſay they, I ſhall be torne in pieces, by every beaſt I meet.

2.

But this cannot be the meaning of the words, as appeares by that which followes, for it is ſaid, The Lord ſet a mark upon *Cain*, leſt any finding him ſhould kill him, which cannot with any ſhew of reaſon, be applied to the beaſts.

Others hold, that *Cain* in theſe words had reſpect to thoſe that ſhould afterwards be borne.

3.

But neither can this be, for what needed there a preſent law, for thoſe who as yet were not in being?

Another ſort are of opinion, that theſe words are to be applied to the Daughters of *Adam* and *Eve*: for that *Adam* had Daughters at that time, is more then probable, from that which followes; for it

4.

is said, *Cain* had a wife, (which must needs be his sister) and that she was come to yeares appeares, because it is said, *ver. 17. that Cain knew his wife.*

From the whole (I conceive) we may more then probably conclude, that *Adam* and *Eve*, at the time when *Cain* spake these words, had many Sonnes, and Daughters, (although the Spirit of God doth not make mention of them, the History mainly referring to *Cain* and *Abel*.)

And to me it seemes very unlikely, that *Adam* and *Eve* should have no more children after *Cain* and *Abel*, till they came to yeares of discretion, when at the beginning we finde, God did make especiall provision for the encrease of the world, as appeares by Gods sparing *Cains* life, and his dispensation of his marriage with his sister.

However we may take notice of the terrours of *Cains* conscience, for those that were in the world, were either his parents, brethren, sisters, or neere kindred, and yet he crieth out, *Every one that findeth me shall slay me.* If it be such an intolerable burden for a man to read one page, or lease of the booke of conscience, as *Cain* the killing of his brother, how dreadfull
will

will it be to read the booke of conscience, lease, by lease, from one end to the other at the day of judgement?

The accusings of conscience, are one part of the punishment of the damned in Hell; when *Dives* desired that his brethren might not come into that place of torments, it is conceived by some, that it is not spoken from a principle of love to his brethren, for all naturall affections cease in Hell; but from a principle of self-love, because their presence would tend to his further conviction, and be a means to encrease his torment.

Quest. 22. vers. 15,

Why did the Lord so farre indulge *Cain*, that he would not permit him to suffer death, though guilty of murder?

Some say, *Credibile est antiquitus gravium delictorum leves fuisse pœnas, sed cum ea progressu temporis contemnerentur, ventum ad mortem.* *Resp. 1:* If this could be cleared, it would be a strong argument for punishing theft with death. *2.*

Propter hominum raritatem: Because of the scarcity of persons then living, that God might provide for the encrease of the world, he spares *Cain*. *Because*

3. Because there was then lesse feare of doing hurt by example. Malefactors are punished for others sake, as well as their owne, that by their example, others may beware of committing the same crime, lest they bring upon themselves the same punishment.

4. God would convince *Cain*, that he was in an error, when he said, Every one that findeth me shall slay me.

God is not the God of confusion, Ataxy, Levelling, 'Tis not for every one, for private persons, to act as Magistrates, in determining matters criminall, nor yet as executioners, in binding, or killing those that are worthy of bonds, or death.

It is true, He that sheddeth mans blood, by man shall his blood be shed; by man, that is, not by every man; but by the Magistrate, saith *Paul*, Speaking of the Magistrate, *He is the Minister of God, a revenger to execute wrath upon him that doth evill.*

Rom. 13.4

Quest. 23. vers. 17.

It is said, *And Cain knew his wife, why is she not call'd his sister?*

There

There is no question, but *Cain* married *Resp.*
his sister, but she is not so called, because
God would not have this to be a standing
rule, lest therefore any from hence for
the future might take occasion to trans-
gresse the command, there is no menti-
on made of *Cains* wife being his sister, but
onely *Cain* knew his wife.

The truth is, *Cain* could not do otherwise;
for being under a command to encrease
and multiply, and God creating but one
man and one woman, *viz.* his father
and mother, Marriage could not have
been continued, nor mankinde propaga-
ted, if he had not married his sister.

But will necessity make a thing unlawfull *Object*
to be lawfull?

Yes, If that necessity be founded upon *Resp.*
the command of God, and not else, as
in this case.

Quest: 24. vers. 17

Why *Cain* builded a city:

It may be for these reasons.

Resp.

1. That if possible; he might evade the
sentence God had pronounced against him,
that he should be a runagate and a vaga-
bond.

2. Securitatis

2. *Securitate ergo*; that being in a strait place, he might secure himself from wild beasts.

3. *Ad sui defensionem*; that he might be better provided against any that should go about to slay him, for his conscience told him, that every one that met him would kill him.

Quest. 25, vers. 17.

How was it possible for *Cain* to build a city, for where had he builders, and labourers for the work, or how could he replenish it with multitudes of men, when in Cities, and Common-wealths do principally consist?

Resp. 1. 'Tis likely that this city was not so magnificent, and large, as those which were afterwards built, but suited to the number of persons then being in the world.

2. That *Adam* had many *Sonnes*, *Daughters* at that time, which the *Scripture* doth not mention.

3. That these *Sonnes* and *Daughters* began to encrease, and multiply.

4. That *Cain* at the building of this *City* had not only *Enoch* mentioned in the *Scripture* but many other *Sonnes*, and *Daughters*.

Chapter of Genesis. 175

he calls the name of the City after
me of his sonne *Enoch*, not be-
cause he had no other children, but because
his first-borne.

it is likely that *Cain* lived after the
manner of those times, which was
of a hundred yeares, especially if you con-
sider the Lord did reserve him for an ex-
ample unto life, and set a marke on him,
that man by violence might take it a-

probable that *Cain* built this City, in
the hundredth or five hundredth year of

read concerning the children of
that they were six hundred thousand Exod. 12
warre; Now these were enough to
build a City, and why not *Cains* poster-

Quest. 26. vers. 17.

How could *Cains* building of a City suit
that punishment that God had pro-
vided against him, that he should be a
vagrant and a vagabond?

It is not expressed how long *Cain* should
be vagabond, and a vagabond; *Cain*, and
his family for some time might be in such a
condition, and afterwards settle.

Some

2. Some distinguish between, a prediction or Prophecy, and a threat. A Prophecy, is alwayes fulfilled, but a threatening, such as this is, may be mitigated, that it is in the power of him who pronounces it, to abate the severity thereof.

3. Though he built a City, yet he continued an exile, banished from his father's house, his native countrey, from communion with the Church of God.

4. Although this may seem at first contrary to what the Lord had denoued, yet doth it marvellously in truth agree with it.

The stock of *Adam* encreaseth, as by *Seth*, as by *Cain*, and yet none of them build a City before the flood: And wherefore not? Because the Lord had given them the plenty of earth, and was a stronger defence to them than the walls of any City: but *Cain*, when he was departed from the presence of the Lord, was compelled to build a City for his defence: not for pleasure, but for security.

Learn from hence, Worldly, and wicked men chiefly set their minds on worldly things.

You may observe, (amongst other

two things concerning the sin of worldliness:

1. It is the sin of professors: what is the cry in the world? (I would there were not too much cause for it) it is true, they profess much, and heare Sermons, and would be accounted Saints, but are as griping, as covetous, as earthly as others.

'Tis a thousand pitties, that they that have heaven at their tongues end, should have the earth at their fingers end.

2. As it is the sin of Professors, of them that pretend to holinesse, so you read not in the Scripture of any truly holy, that are branded for this sinne. Once *Noah* was overtaken with the love of Wine, never with the Love of the world; *Lot* was twice incestuous, never covetous; once *David* was besotted with the flesh, never bewitched with the world. *Peter* denyed his Master, but it was not the love of the world, but the feare of the world that caused him to fall into that sin. *Zaccheus* had been a covetous person, but no sooner doth he take Christ by the hand, but the first thing he doth is to shake hands with covetousness, Halfe my goods, I give to the poore.

Lev. 27. vers. 19.

From this Scripture, where it is said, That *Lamech* took unto him two wives, it may be demanded whether *Polygamy* was a sinne in the time of the Law or not?

Resp.

This question hath more perplexities twining about it then at first I thought it might have: I shall give you the opinion of learned men concerning it.

1. Some conceive, that *Polygamy*, was not a sinne in the time of the Law: the reasons they render are these:

Arg. 1.

Because we finde a Law made by God, as touching those who had more wives then one, as in that text, If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved, and the hated, and if the first borne sonne be hers that was hated, then it shall be, when he maketh his sonnes to inherit that which he hath, that he may not make the sonne of the beloved first-borne, before the sonne of the hated, who is indeed the first-borne: Now if the Lord makes a Law concerning those who had more wives then one, how could it then be a sin?

Resp.

This is a *non sequitur*: we finde Laws

1 Scripture concerning things sinfull, as,
If a man strive, and hurt a woman, so that her Ex. 21. 22;
fruit depart from her, and yet no mischief 23.
follow, he shall be surely punished, &c. And if a
ny mischief follow, thou shalt give life for life;
So concerning theft, He that stealeth a man, Exo. 21. 16
and selleth him, he shall be surely put to death.
So concerning the price of an harlot,
Thou shalt not bring the hire of an whore, Deut. 23.
or the price of a dogge into the house of the 18.
Lord thy God for any vow. Arg. 2.

They urge those words of the Lord to
David, Thus saith the Lord, I anointed thee 1 Sam. 12.
King over Israel, and I delivered thee out
of the hand of Saul; and I gave thee thy Ma-
sters house, and thy Masters wives into thy
bosome; this the Lord reckons as one of
 his mercies, he had bestowed on David,
 and therefore it was not a sin.

That phrase say some, *I gave thy Ma-* Resp.
sters wives into thy bosome, is not to be un-
 derstood of Gods giving them in a way
 of marriage unto David, but of giving
 them into his power. To clear this, consider,

1. This phrase of giving into a mans
 bosome in Scripture doth not alwayes
 signifie a marriage-union; *Render unto* Psal. 72.
our neighbour seven-fold into their bosome. So
 in Esay, *Tonr iniquities and the iniquities* Isay 64. 7.

of your fathers together, saith the Lord, who have burnt incense upon the mountaines, & blasphemed me upon the Hills; therefore will I measure their former worke into their bosom.

2. David had married Sauls Daughter Michol, so that Sauls wives were Mothers in Law to David; now you have:
 Lev. 18: expresse Law, *Thou shalt not uncover the nakednesse of thy Daughter in Law.* Not
 15. if a father ought not to uncover the nakednesse of his Daughter in Law, the certainly a Sonne ought not to uncover the nakednesse of his Mother in Law.

2. Others conceive that *Polygamy* was sinne, perswaded therunto by these reasons.

Argu. 1. From the institution of marriage in Paradise, *Therefore shall a man leave his Father and Mother, and shall cleave to his wife, and they shall be one flesh.*
 Gen. 2. 24.

Object. 'Tis not said, they two shall be one flesh; the word two is not found in the Hebrew text.

Resp. Though it be not explicite, yet 'tis implicite in the text, and therefore see how our Saviour renders the words, when
 Mat: 19: 4, he urges them, *Have ye not read, that he that made them at the beginning, made them male; and female, and said, For this cause shall*
 5. *shall*

shall a man leave Father, and Mother, and cleave to his wife, and they twaine shall be one flesh?

The word two, or twaine, doth not *Object.* exclude plurality, as you may see in other Scriptures; *At the mouth of two witnesses* *Deu: 17.6.* *or three witnesses, shall he that is worthy of death be put to death:* So in Matthew saith Christ, *Mat. 18.* *If two of you shall agree on earth, as touching any thing that they shall aske, it shall be done for them of my Father which is in heaven.*

The word two, or twaine, is taken in *Resp.* Scripture inclusively or exclusively: in those places urged it is taken inclusively, but here exclusively.

By those words, two shall be one flesh, *Object.* is onely noted unto us, the entire love that should be between man and wife: that a man should love his wife, as his own flesh; But this doth not exclude plurality of wives. A man may love his neighbour as himselfe, and yet may love many neighbours.

There may be *conjunctio animorum*; many may be united in regard of their spirits, but in marriage there is not onely *conjunctio animorum*, *sed corporum*: an union of spirits, but of bodies.

Object. God commends this unto us, as that which is well pleasing to him, that a Husband should have but one wife, but he doth not command it.

Resp. Neg. For, *Matthew 19. 5.* The question was asked, *Is it lawfull for man to put away his wife for every cause.* Christ urges, in answer to this question *Gen. 2. 24.*

Argu. 2. *Lamech* *primus Polygamus*; *Polygamy* had its rise from *Cains* wicked race; therefore likely sinfull, and displeasing to God.

3. There is a third opinion, which I find some learned persons inclinable to clo with, *viz.* That though *Polygamy* was a fault under the Law, that is to say, to *Lamech* and to the rest of *Cains* wicked progeny yet it was not a sinne to the Patriarchs: and that though there was a law from the beginning, that one man should have but one wife, as, *Gen. 2. 24.* yet as to the obligation of it, God gave a dispensation to the Patriarchs.

The reasons, that encline them to this opinion, are, such as these.

Argu. 1. If there were a Law whereby plural of wives were forbidden, either it was known to the Patriarchs, or not.

If it were known to them, then they lived and died in a known sinne without Repentance, as far as we can gather from the Scriptures.

If any say it was not known to them, then this will follow, that holy men from one generation to another lived, and died in a grosse and heinous sin, without having the least intimation of it from God, which will be hard to affirme? especially if you consider, how *David*, one of these holy men *delighted in the Law of God, and that it was his meditation day and night.*

We do not read that any of the *Prophets*, whom God sent on purpose to tell his people of their sinnes, gave them the least notice, concerning the sin of having more wives then one.

Neither do ye read that *Lot* was reproved for his incest.

We may easily gather from the text, that it was known in those dayes, that that kind of incest was a sin; for else why did *Lots Daughters* make their father drunk? and if *Lot* knew it to be a sinne, we cannot from thence conclude the Patriarchs knew *Polygamy* to be so.

Jacob married two sisters, and yet we do not read God reprov'd him for it.

teff. 1.

The hand of God was upon *Jacob* for considerable part of his life; you know his complaint, *Few, and evil are the dayes of the yeares of my pilgrimage.*

2.

A particular person possibly may commit a grosse sin ignorantly, and dye without the knowledge of it; but it is hard to find the same of the whole Church of God.

3.

If having more wives then one, were sin to the Patriarchs, then all their wives but one were harlots, and all their children almost base borne, which assertion sounds so harshly, that a man can take little pleasure in the entertaining of it.

Thus I have given you the several judgements of learned men concerning this point; I shall now give you my own sense of it, (with submission to others) several Propositions.

1. Prop.

That we finde not in the whole booke of God, at least in expresse words, that God dispensed with his Law against plurality of wives, as to the Patriarchs, and whether it can be proved by consequence, appears afterwards.

2. Prop.

That I conceive, there can no reason be rendered why the Lord should be pleased with the Patriarchs having more wives than one; but the same may be urged *a fortiori*, why it should be so, from the beginning God created but one man and one woman, he could have created more, but it did not please him so to do.

3. Prop.

That text in *Malachi*, is worthy our consideration in this case, where you have the Lord reproving his people thus. *Mal. 2. 14*
Because the Lord hath been witness between thee, 15, 16
and the wife of thy youth against whom thou hast dealt treacherously, yet she is thy companion, and the wife of thy covenant. And did he not make one? Yet had he the residue of the spirit: and wherefore one? That he might seek a godly seed; therefore take heed to your spirit; and let none deal treacherously against the wife of his youth; for the Lord the God of Israel saith, he hateth putting away,
&c.

I know the Lord urges this against a mans

put-

putting away his wife, but marke from whence he takes his rise, viz. from the primitive institution of marriage: and God argues *à fortiori*; If the Lord was, please that one man should have but one wife at first, and made a law to that end and purpose; and if a man deals treacherously against his wife by marrying another, though he lives with them both, how treacherously hast thou dealt with the wife of thy youth, in putting her away from thee? you may be sure the Lord hates putting away.

4. Prop.

That that text of Scripture, where God reckons it as a mercy, *that he gave David his Masters wives into his bosome*, must not so be expounded, as if it were a mercy itself to have many wives, but in regard the concomitants of it: *I gave thee thy Masters wives into thy bosome*, viz. I gave thee the Kingdom.

For it was a custome among the Jews when a King died, and another succeeded in his stead, for the successor to have the deceased Kings wives: which was the reason why Solomon was so exceedingly incensed against Adonijah, for moving to him
Abijah

Abihag to wife, because she accompanied *David*, as his wife, and it was the same, as if he should aske the Crown, and so by consequence was guilty of treason; for marke what *Solomon* saith, And King *Solomon* answered, and said unto his Mother, And why dost thou aske *Abihag*, the *Shunamite* or *Adonijah*? aske for him the Kingdome also.

1. King 2.
22.

There were two reasons why *Achitophel* perswaded *Absalom* to lie with his fathers wives on the house top, in the sight of all *Israel*.

1. That he might engage him into the commission of such a crime, that *David* neither in honour nor justice could passe by, and by consequence that himselfe and his party might not be brought to condigne punishment, which might come to passe by a close between *David* and *Absalom*.

2. Because by this act he did virtually proclaime himselfe King to all *Israel*.

And therefore by the way I crave leave to demurre to the two answers given by learned men to this argument, urged formerly.

For the first, 'tis true, this phrase of giving into a mans bosome, doth not alwayes in Scripture signifie a marriage-union,

on, but for all that hath yet been said, it may signifie so, if the phrase will beare it, and so it is in this case.

For the second, Though the Law of God might be against marriage with Mothers in Law, yet this might lye hid to the Patriarchs, it being onely deducible by consequence, and not expressly *interminis* in the text.

5. Prop.

That the holy Patriarchs might live, and dye in the continuall practice of this sinne; and yet be saved, because known sins require particular repentance; but if sinnes be unknown, or unconsidered, by reason that men are carried away with the sway of the times (as the Patriarchs were) then a generall repentance sufficeth as David, *Who can understand his errors? cleans thou me from secret faults.*

Pla. 19. 12.

6. Prop.

That which is a grosse sin under the Gospel, when God hath clearly revealed unto us his minde in this Case, might be a sinne of a lesser size under the Law yea, even under the dispensation of the Gospel;
 that

hat which was an Errour of Infirmity in the time of the Apostles, at the first promulgation of it, viz. that the Messiah should not suffer death, is now, after a more full, and clear discovery of the minde of God, a most grosse, and horrid blasphemy.

7. Prop.

That although the holy Patriarchs knew hat there was such a Law, that *a man should leave his father and mother, and cleave to his wife, and they shall be one flesh*, yet it might not be cleare that the sense and meaning of that Law, was that one man should have but one wife.

8. Prop.

That Polygamy under the Law, being nothing near so heinous a sin, as Polygamy under the Gospel, the inconveniences following thereupon, were not so great then those which would follow now, viz. disgrace, and reproach upon the persons committing this sin, and upon their seed.

9. Prop.

That though having of many wives were
a fault,

a fault, yet it would be something, an unfavoury speech to affirme, that *Abraham*, and the holy Patriarchs were Adulterers, I conceive the Poligamy of the Fathers may be placed in the middle, between adultery and holy wedlock; they took not wives of a lewd minde, for the satisfying of their lust, but of a conscience not rightly informed in this point.

to Prop.

That upon a serious consideration of the premises I think it safest to joynre issue with those who hold, that even the Patriarchs themselves sinned in having more wives then one.

Learn from hence, to detest that dangerous error of some sort of the Anabaptists; who hold plurality of wives under the Gospel.

Though this assertion be so unfavoury, as that I verily beleve it stinks in the nostrils of all those that hold Christ to be the Lord; yet because we live in such times when the Serpent casts out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood; I shall endeavour to hold up your head above water by severall considerations.

Rev. 12. 1,

1. That

1. That all the actions of the holy Patriarchs, though not blame-worthy, are not recorded by the Spirit of God for our imitation, but for other ends and purposes.

2. That unto the following of the example of any holy person, it is not enough that we do what he did, but we must do it upon the same grounds, and for the same ends as he did. The Apostles did not imitate Elias, by calling down fire from heaven.

3. That in the Gospel, wherever our Lord Jesus, or his Apostles speake of marriage, mention is made but of one man and one woman.

4. That although, *Ephes. 5. 22. Col. 3. 8.* in those two places of Scripture mention be made of wives; yet there is also mention made of husbands, an ordinary eye may see, *hec verba accipi per distributionem.*

5. Our Saviour saith, *Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: Now if a man when he puts away his wife, and marries another commits adultery, then if he keeps his wife and marries another, he commits adultery.* Mat. 19. 9.

Our Saviour there speaks not of marry object.
ing-

ing more wives then one, but of putting away those whom a man hath married.

Resp.

The same Argument that our Savio urges against Divorce, or putting away wives, the same may be urged against Polygamy: he that puts away his wife, and marries another, commits adultery: now this it is in Polygamy in part, though not altogether; there is a kinde of putting off the first wife, in marrying another: the wife hath not the same power over the husband that formerly she had, and so by consequence not the same interest in him,

6. It is said in *Timothy*, *A Bishop must be blamelesse, the Husband of one wife*; now we must not think that these words referre to *bigamy*, *succession*, as some phrase it; to the marriage of a second wife, after the decease of the first: for this kinde of Polygamy is not blame-worthy, but the meaning this, *A Bishop must be blamelesse, the husband of one wife, viz. of one wife at one time.*

Object.

Polygamy is forbidden to Bishops, therefore it is granted to other persons.

Resp.

This is a strange Consequence, as if man should say, *A Bishop must be sober, and of good behaviour*, therefore another may be intemperate, &c.

Besides all this, I might adde,

7. Polyg

Polygamy is against that naturall principle, or maxime, *Quod tibi fieri non vis alteri ne feceris*: Whatever you would others should do unto you, do ye unto them.

8. Against one main end of marriage, to avoid fornication; If a man had halfe as many wives as *Solomon*, I would know how the ends of marriage could be accomplished?

Quest. 28. vers. 23.

What may be the meaning of that speech of *Lamech* to his wives: *I have slaine a man to my wounding, and a young man to my hurt, if Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.*

Some conceive, that these words speake *Lamech's* horror of conscience, and feare of judgement, for the murders he had committed, as if he should say, If God will be avenged on *Cain*, much more on me.

But here is *suppositum non supponendum*: for it is not said God would be avenged on *Cain*, but on him who killed *Cain*.

The Jewes have a tradition, that *Lamech* was so exceedingly delighted in Hunting, that notwithstanding he was old, and
O blind,

Notes on the fourth

blind,, yet taking *Tuball-Cain* a youth, along with him, engaged in that sport, and by the direction of *Tuball-Cain*, he, instead of his game, killed *Cain*: which he understanding afterwards, was very wroth, and in his fury killed *Tuball-Cain*.

But this opinion hath more absurdities following it, then one.

1. 'Tis very unlikely *Lamech* being old, and blind would go on hunting.

2. That *Tuball-Cain* was killed, when a youth, being the text saith, he was an inventor of arts.

3. 'Tis not likely that *Cain* was wandering up and down in the woods at this time, having built a City, and his family very numerous.

2. Others therefore more probably conceive, that *Lamech's* speech noted his insolent contempt of Gods judgements, and abuse of his patience towards *Cain*, *Ecc.* 8.11. *Because sentence against an evil work is not executed speedily, therefore the heart of the sonnes of men is fully set in them to do evil.*

The Scripture being silent who they were that were murdered by *Lamech*, it is our best way to be silent also.

Notes on the fifth Chapter.

Quest. 1. vers. 2.

It is said, *God created male and female, and Gen. 1. 5. blessed them, and called their name Adam;* How is it then said, *That Adam called his wives name Eve?*

Eve was the womans proper name, *Resp.*
Adam was a name common to them both.

Quest. 2. verse 3.

Why is it not said that *Adam begat Cain or Abel in his owne likenesse, as well as Seth?*

The opinions of the Learned are divers concerning this expression, he begat a sonne *Resp.*
in his owne likenesse.

1. Some would have it expounded of the rational soul; as we may say of any other animal, that it begets a creature according to its likenesse, when a creature of its owne kinde is begotten, and brought forth.

But according to this exposition, *Adam*
O 2 *begat*

begat *Cain* and *Abel*, after his own likeness, as well as *Seth*: for who doubts but *Cain* and *Abel* were true men?

2. Some would have it expounded thus he begat *Seth* in his own likeness, viz. good man like himselfe; viz. *de imagine patris*.

But if so, why was not this said concerning *Abel* being a good man, as well as *Seth*?

3. Others therefore expound it rightly *de privatione originalis justitie, & corruptione mentis*; He begat a sonne in his own likeness, viz. a sinfull man like himselfe: *Homo mortalis genuit mortalem, corruptum corruptum*: A mortall man begat a mortall sonne, a corrupt man begat a corrupt sonne. God at first created man in his likeness, but afterwards man fallen begets a sonne in his own likeness, a sinfull creature like himselfe.

Object. But this might be said of *Cain*, and *Abel*, as well as *Seth*:

Resp. It was not said of *Abel*, because he had no off-spring; and corruption was to run in a blood *We are all by nature the children of wrath*. Nor of *Cain*, that it might appear, that the righteous seed are subject to original depravation, and defilement, as well

as others : Holy persons do not beget children as Saints, and therefore their Saintship is not derived to their posterity, but their sin.

Quest. 3. vers. 3.

Whether the soul of man be generated by the Parents, or as the Learned phrase it, *An anima sit ex traduce, vel per creationem?*

This question being full of perplexities, *Resp.* I shall deliver my selfe in severall Propositions :

1. Prop.

There is no creature the cause of it selfe, or the fountaine of its own being.

2. Prop.

That all effects, with reference to their causes, are not carried on after the same way or manner, *v. z.*

Some effects are produced by the concurrence of four causes, the efficient, material, formal, final, and thus are all corporeal substances.

Some by the concurrence of three causes.

viz. efficient, material, and final : as for instance, *formae accidentales*, *ut nigredo, & albedo*, black and white produced by three causes. 1. The efficient who workes it, 2. An end propounded in the working of it. 3. Some subject matter on which it must be wrought.

And this we may observe, that these accidents depend rather on the material cause, then either efficient or final : they depend on the efficient, and final *quoad fieri*, as to their being, but on the material, both as to their being, and continuance in their being : white and black may continue *Efficiente, & finali causa sublati*: When the efficient, and final cause is removed, but this cannot be said of the subject matter whereon it is wrought.

Another instance may be given in substantial formes, they (the soul of man being excepted) are produced by three causes, efficient, material, final; and this we may observe, there is a great deal of difference between the soul of a man, and the soul of a beast, *respectu materiae* : the soul of a brute can neither exist, nor act, *viz. sentire & appetere*, *sine materia sua*, the soul of man is capable of both. Some effects againe are produced by two causes, efficient, and final.

finall, thus are Angels, and rationall soules.

3. Prop.

That that phrase, that the Learned make very much use of, *viz. Eductio formæ à potentia materie*, is applicable to the forme of a brute, but not to the forme, or soule of a man.

The forme of a brute could not have had its being, but *vi passiva materiæ*; but the forme or soul of a man, *licet in materiâ inducitur, non tamen educitur à potentia materie*: God might (if he had pleased) have created rationall soules, and these might have lived, and acted to his praise without the concurrence, or assistance of any materiall substance whatsoever.

4. Prop.

That the Originall of formes is in *profundo*, very latent and Mysterious.

This was the reason, why the ancient Fathers differed so much in this point; *Origen* was of opinion that all soules were at first created together with the Angels; and afterwards put into bodies. *Tertullian* will have the soul *ex iraduce*. *Augustine* leaveth this question undecided, neither

dares he determine any thing : An eminently elegant, and learned, moderne Author, tells us, that in this we may, *in xiv*, and that a modest hesi:ancy may be very lawfull here.

5. Prop.

That most of our Divines (with whom I humbly close) are of opinion, that the soul of man is by creation, not by traduction, or generation; their reasons are both rationall, and Scripturall. Rationall grounds are these.

Argu. 1. If the soul be by propagation, it must be one of these three wayes, *vel per multiplicationem, vel per divisionem substantia ipsius animæ, vel per generationem à semine aliquo*: either by multiplication of the soul, or by division of the substance of the soul, or *proliſicâ virtute seminis*.

Not the first way; for,

This action of multiplication, it must either be a naturall, or a voluntary action; if it be a naturall action, and not voluntary, how can it be, that a rationall soul endowed with understanding and will, should multiply it selfe, neither knowingly, nor willingly? If it be a voluntary action, then the cause of barrennesse will

be

be seated in the will, because the soul will not multiply it selfe: If this were a truth, few rich men but would have more, and few poore men that would have so many children: *Quomodo in Adulteris sequatur satisfactio, cum eam maxime nolent?*

Not the second way, by division of the substance of the soul; for why should the rationall soul be rather divisible then an Angel: when it is the common judgement of Philolophers, That spirits are indivisible, *Omnis spiritus est indivisibilis.*

Not the third way, *Prolifica virtute seminis, si in eo cum semine generetur anima, semen dici poterit animatum, si ita, annon anima rationalis erit mortalis, quia non semper effuso semine sequitur prolificatio?*

Nulla virtus activa agit ultra suum genus; Argu. 2.
There is no agent can produce that which is of greater perfection, and of a more eminent nature and kinde then it selfe; thus the soul exceeds the body, therefore nothing materiall or corporeall can produce the soul.

If it be objected, nothing materiall can produce such an effect, by its own naturall power, or by the helpe and assistance of

common providence, but by the speciall hand, and power of God: it will amount to as much as, this assertion, *anima fit per creationem.*

Arg. 3. As the dissolution, or corruption of the body dissolveth not the soul, neither doth the constitution or generation of the body give being to the soul: if the soul had its being from the body, it must decay with the body.

Argu. 4. As the soul cannot be destroyed by any materiall or physcally power, at least by the assistance of common providence: so neither can it be produced thereby: what is the reason why all the force on earth cannot reach the soul? Because it is of a spirituall substance: now it seemes to be as repugnant to right reason, for a spirituall substance to be produced by any thing materiall, as to be destroyed thereby: Especially if you consider it is farre easier to destroy, then it is to build up: there is no such art required in demolishing, as there is in erecting of an edifice, those things which are long, and difficultly composed, and framed, are suddenly extinguished.

Scripturall grounds are these.

Argu. 1. The creation of Adam and Eve, God's breathing into their face the breath of life, is a good probable argument at least. If

If it be objected, that this proves nothing, because it was necessary that the soules of Adam and Eve should be by creation, when there was nothing pre-existent, whereby they might be naturally propagated.

Answer may be made, that if any thing material had necessarily been required to the being of the soul of a man, as to the souls of brutes, then as the soules of other creatures were concreated in and with the matter of which they were made, in the like manner, in all reason should God have dealt with the soules of men: but we finde it otherwise: after the body was made, and the matter prepared, then the soul is infused.

The soul of Jesus Christ was created, Arg. 2. and he was in all things like unto us, sin only excepted.

If it be objected, that this was extraordinary, that Christ might not be tainted with sin,

We may answer, *Non magis difficile erat Spiritui sancto semen Josephi, quam virginis ab omni vitio purgare, &c.*

I suppose Christ was borne after an extraordinary way, rather upon the account of the malediction, that was pronounced against our first parents, in case of eating the forbidden

forbidden fruit, *that in the day they did eat thereof; they should die the death*, Then upon the account of generation.

Argu. 3. Ecclesiastes 12. 7. Then shall the dust returne to the earth whence it was; and the spirit shall returne unto God who gave it: where you have the essentiall parts of man, his body, and his soul compared one with another. The body that was compacted of dust, and it returnes to the dust from whence it was; the soul created by God, and that returnes to God that gave it. When the Spirit of God speakes of the body, he makes mention of the materiall cause; but when of the soul, onely of the efficient: and the word gave it is emphaticall, and spoken by way of eminency, for God gave the body, as well as the soule.

Argu. 4. Heb. 1. 1. 9. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits? It appeares by the Antithesis the Spirit of God makes between fathers of flesh, and Father of spirits, that we receive our body from our parents, but our soul from God, he is the Father of spirits.

Now marke, how the Apostle argues, If to those from whom we receive our worser
part,

part, we give reverence, how much rather should we be in subjection to the Father of spirits?

It is worthy our consideration, that God by a peculiar title, is called the Father of spirits: and herein he is opposed to the fathers of the flesh. Now if the soul be by tradition, those that are the fathers of the flesh would also be the fathers of the spirits, neither would God by this title be distinguished from others.

The Objections made against this assertion are such as these.

Gen. 2. 2. On the seventh day God ended his worke which he had made, and he rested on the seventh day from all his work which he had made. This Scripture must be understood of the workes of creation, therefore the soules of men, and women are not now created. Obje. I.

God after the sixth day ceased from the creation of *new species*, not from the creation of *new individuals*: Now the rationall soules that are now created by God, *non specie, sed numero differunt*, differ not in kinde, but in number from the soule of *Adam*, which was at first created. Though God ceased from the work of creation in regard of species, yet not in regard of individuals. Resp.

Obj. 2. Gen. 46. 26. *All the soules that came with Jacob into Egypt, which came out of his loynes besides Jacobs sons wives, all the soules were threescore and six : soules coming out of Jacobs loines, is the same with this, that the soul of man is by generation.*

Resp. The soul here is put by a *synecdoche*, for the *totum compositum*, for the whole man. Now though the soul may not be said to be generated, yet the *totum compositum*, or the man may, as hereafter shall be demonstrated.

Obj. 3. If the soul of man be not produced by generation, then man is in a worse condition than a plant, or a brute, which can and do beget soules suitable to their kind, *viz. animam vegetativam, & sensitivam.*

Resp. Man is in a better condition than a brute, even in regard of generation, because by that very act, *Nobilissima forma unitur cum materia.*

That which is urged advances the condition of man, and not lowers or debases it; we may observe the lesse use God makes of second causes in the carrying on of any work, the more excellent that work is, *viz. Adam and Eve* exceeded their posterity in soul and bodily perfections: the body of Christ, that was formed in an extraordinary

inary way by the Spirit of God,
a finer make, and a more excellent
ature than the body of any man or
in the world, and this may be the
which made his torments on the cross
specially painfull.

It is true, we read of some, that were
in barrells stuck with nayles, and of
others, whose flesh was plucked off with
iron pinchers, and of others that have
droyed on a Gridiron; their deaths
might be more harsh, and severe in them-
selves, considered, then the death of Christ,
yet Christ might suffer as much, or
bodily paine, then they. Accord-
ing to the rules of Philosophy we say, That
the nature, and quality, and measure of
the paine, must be taken not so much from the
force or violence of the agent, as from the
condition and temper of the patient; the fire
doth not the same operation upon Gold, as
it doth upon Lead. The lead suffers a great
more from the fire, then the gold.
A man should deale blowes with an even
hand, on a sound body and on a sickly crazy
body, their pain would be, unequal, though
the blowes were equall: now to our purpose,
without question, the body of Christ was
soft and tender. Aristotle hath this rule,

Quò complexio nobilior, mensque dexterior, et mollior, ac tenerior solet esse caro: The more noble the complexion, and the more dextrous the mind, the more soft, and tender the body: The body of Christ was of a most excellent temperament: *Quæ sunt per miraculum excellentiora sunt, quàm quæ sunt per naturam;* Those things that are done by miracle, are more excellent, then those things that are done by naturall causes; viz. the wine that Christ made at a marriage in *Cana of Galilee*, and the body of Christ.

Object. If God creates the soul of all those, that are begotten then he concurs with whoremongers, and adulterers in the act of generation: *Nam fornicariis, & adulterinis conceptibus animas creat, & largitur, quod videtur absurdum.*

Resp. A learned Author answers a like case to this elegantly, God is not the author of sin, and yet there is concurrence of divine providence about sin: there is a concurrence of God to a sinfull action, yet not to the sinfulness of an action; to the action, though not to the action as sinfull; To lift a hand up against a child of God for righteousness sake, is a sinfull action, yet a man could not do it without the common assistance of Gods providence.

providence, for in him we live, and move, and have our being; the strength of a wicked mans hand, while he sins is from the Lord, yet the Lord doth not strengthen his hand to sin. The sinner hath naturall help from God, but he hath not morall help from God: suppose a Musician should touch, or play upon a Lute, that is out of tune, his touching the Lute is an artificiall act; but the sounding of it, comes from the nature of the instrument; the sound simply considered is from the hand of him that playes upon it; but that it sounds, untunably is because it is out of tune. The Lord by naturall assistance puts the hearts and hands of wicked men into motion, but that they move irregularly; that they make such harsh musick, that there is such discord in their actions, is from the disorder, and untunablenesse of their own spirits. To eat was a naturall act in our first parents, this was from God; but to eat against the command, was a morall act, and this was from man; so in this case, to beget children is a naturall act, and this is from God, but to act the adulterer or fornicatour in it, is a sinful act, and this is from man.

Notes on the fifth

Quest. 4. vers. 3.

Now it can be said, that *Adam begat a son in likeness*, *anima hominis est homo*, the soul of a man is the man, and therefore if the soul be not generated, how can the man be said to be generated?

To this question learned men answer severall wayes.

1. Some say, one man may be said to beget another *quia in generatione suppeditat materiam ex qua fit homo*, but this cannot consist with Principles of Reason: For,

1. Then it would follow, that the body of man was onely generated, and not the man.

2. It is one thing to afford a Carver matter of which he may make a statue, and another thing to frame it.

3. To beget a man, is *tribuere et esse homini*, To give being to a man; now a man doth not consist of soule alone, or body alone, but of body, and soul united.

2. Others say, one man may be said to beget another, because the vegetative and sensitive powers of the soule are from man, though the intellectual be from God.

But this neither doth not favour like
truth;

truth, because according to this opinion one man could not be said to beget another, *sed hoc vivens, et hoc animal.*

3. Others more probably say that one man may be said to beget another, though the soule be created by God, *quia ab homine generante fit ipsa actio, quæ anima rationalis substantialiter corpori unitur.* Because in generation, the rationall soule is substantially united to the body. *Quidem est aliud producere hominem, quam efficere ut existat homo, seu ens constans ex anima; et corpore.*

Res est per formam.

Object.

Est per formam potius quam per materiam.

Resp.

But if God create the soule, and infuse it into the body, the uniting of soule and body is rather to be attributed to God then to man.

Object.

When God infuses the soule into the body, the soule (I meane so far as concerns that art) is united to the body, *non substantialiter, sed localiter.* It is not to be denied, but in the same instant, wherein the soule is locally present with the body, it is substantially united to the body: yet these two differ one from the other : an Angell, when it assumes a body, is locally present with that body it assumes, and yet is not sub-

Resp.

stantially united to it, *ut forma materi-*
as to be a part of the Angel, as the soul
part of man.

Quest. 5. verse 3.

Whether this Doctrine of the crea-
tion of the soul, may consist with the doctrine
Original sin?

Resp. Affirmatively we may answer, as I sup-
pose safely, though this was that which *Augustine*
demurred about it. He was
enclinable to the doctrine of the soules
creation, if it could consist with Original sin.

Obje. I. The main Objection against the
doctrine of the soules creation with refer-
ence to Original sin, is this.

If the soul of man be by creation, it is
either created pure or impure.

Not impure, for so God would be the
author of sin.

Not pure, for then it will follow, that
it either remains pure after its union with
the body, which nullifies the doctrine
Original sin, or else that the soul may
be infected by the body, *corpore infici potest*
spiritum, which is equally absurd.

Resp. I. That consequence is to be denied, and
if the soul of man be by creation, it is cre-
ated impure, and it is like such a con-
clusion

quence as this, If God creates the soul, *creat risibilem*; he creates it in a capacity to laugh: Now a weak eye will see the absurdity of such a consequence, because risibility is comperible to the whole man consisting of body and soul; in like manner, Originall defilement is not comperible to the soul any otherwise, then as it is united to the body, and is *altera pars constituens compositum*.

So then, though the soul be created by God, and that it be tainted with sin, immediately after its creation, and infusion into the body, yet it will not follow God created an impure soul; for,

1. The soul as created by God, is free from sinfull defilement.

2. The soul immediately upon its union with the body, is corrupted, and infected.

3. That this corruption and defilement, (so farre as concerns the creation of the soul, is *per accidens*) though in regard of Gods ordination it admits of another consideration.

4. That which is comperible to the creature *per accidens*, considered as a sin of Adam; and not as a creature, cannot be charged upon the Creator under that notion; considered;

considered, because this is a perplexed case, I shall endeavour to illustrate it.

A Parent runs in debt, he dies the debt, by the Lawes and constitutions of this Nation; is transmitted to the heire now though God may be said to be the Creator of the soul of the debtor, yet not in the least the author of the debt, because this man is indebted *per accidens*; and by vertue of his parents not by vertue of Gods creation.

2. That consequence is to be taken into consideration, if the soul be created by God, then it is infected by the body, and then we must affirme, *corpore infici posse spiritum*, which is an absurdity; for,

1. Though the truth of this axiome be taken for granted, that *Corpus non potest agere in spiritum*, yet I conceive we may demurre to it.

For though it should be assented unto, that this could not be done by the power of nature, yet it may be done by the efficacy and power of divine ordination.

Especially if we consider, what a strict union there is between the soul and the body, and that according to the various disposition, and affection of the body, the

soul

soul also is variously affected, and disposed : We finde by experience, that children resemble their parents not onely in their countenance, and the outward lineaments of their body, but in their manners, and inward habiliments of their mind.

We finde, that the soul in a great measure followes the temper of the body, and that the spirits, humors, organs of the body being vitiated and disordered, there followes upon this frenzy, Melancholy, passion, and the like.

The Learned say, *Potentia materia est duplex.*

1. *Naturalis, qua educibilis est in actum vi alicujus agentis naturalis:* There is a naturall power in that which that materiall or corporeall which is educible into act, by vertue of a naturall agent; that is to say, wood hath a naturall power to receive heat, viz. *vi naturalis agentis scilicet ignis.*

2. *Obedientialis,* an obediential power, which is educible into act by vertue of a superior agent; this wood or stone hath an obediential power to be formed into a statue, for this is not effected by a natural agent (which doth *necessariò agere*; but by vertue of an Artist: such a power also hath the soul to receive spiritual gifts, the supernatural

gifts of the Spirit, as faith, hope, &c.

We say the work of conversion is *possibile natura*, though *impossibile natura*; possible to nature, though impossible to be wrought by a natural power. Obediential power of a subject to receive a new form, puts not any causall power in the thing or matter to be changed, all such power is without, *viz.* in the efficient: there is onely a power of reception in the thing or matter, not a power of causality.

Now we may take into consideration whether *vi superioris agentis, corpus* may not *agere in spiritum*.

To this, I might adde the consideration of the fire of hell (which, for ought I can learne, may be material, and yet can torment spirits) as *calor naturalis* hath two properties, 1. *Calefacere*, to make warme, and this it acts of it selfe. 2. *Alimentum in debitas partes distribuere*, To convey nourishment into the severall parts of the body, and this it acts as an instrument of the soule; so Hell-fire may be considered in its selfe, and so it burnes bodies, or as an instrument of divine wrath, and so it torments spirits.

2. Be it granted, that the soule is created pure by God, and that it cannot be tainted by the body, yet it may be polluted *ratione supposita*

Suppositi, by Gods ordination, and appointment, as it is the soul of a man, son and heir of corrupt *Adam*.

If you aske me, Supposing this be taken for granted, that we are defiled upon the account of divine ordination, as a punishment inflicted by God on man, for his apostasie, by what instrument or second cause, this is effected, or brought to passe.

I answer, that as there is nothing more secret then the forming of the child in the wombe, the union of the soul with the body and the manner how it is united thereunto: so this also must needs be a secret; by the mediation of what instrument, or second cause man comes to be defiled.

There are also other Objections urged against the doctrine of the creation of the soul.

It seems not to suit with the justice, and goodnesse of God, to shut up a pure, and innocent soul into a stincking prison, and to thrust it as it were into a bridewell, that it might be corrupted there. *Obj. 2.*

The consequence is to be deny'd, for he may be said to act unjustly, that acts contrary to what he is bound to do according to principles of justice: but God is not bound to infuse the soules of the sonnes of *Adam*. *Resp.*

3. That reasons both naturall and are given by the learned, why the archs lived, by many yeares, longer than those who succeeded them in after

The first reason is, the feeding infant with the milk of a strange bre Now because this is growne into on in these licentious, and corrupt and unnaturall curiosity hath taught women but the beggar, to finde out ses for their children, which onely need should allow : let it not seeme a digress I propound some Queries concerning this practice.

1. Query.

Whether God hath not given bre women, for this very end, and put that they might feed, and nourish their drent

2. Query.

Whether this be not clearly demonstrated, by the milk flowing into the b immediately after the child is borne, a great part of the parents meat being verted into that substance?

3. *Quære.*

Whether putting out of children to nurse, be not the occasion of unnaturall affection, both in the Mother to the child, and the child to the Mother.

4. *Quære.*

Whether God hath not taught us by his dispensations to other creatures that the Mothers milke, is most kindly and naturall to the child; we see other things are nourished by the same of which they are bred: the earth yields plants and nourishes them; the trees bring forth fruit, and yield up unto them: and the same also may be said of Brutes.

5. *Quære.*

Whether such children as are nursed by the mother do not usually thrive best.

6. *Quære.*

Whether parents that might have nursed their own children and will not, be not accessory

accessory to the death of those that an away by the nurses negligence:

7. *Quære.*

Whether this may not be a great bodily distempers in the parents, the ing of the brest, (if moderation be observed) having a rationall tendency toward preservation of Health:

8. *Quære.*

Whether strange milke may not cause of distempers in the child: for as *travix contrariis curatur*, so *similia similia*, and whether the blood which first the *fabricator*, should not be the when turned into milk:

9. *Quære*

Whether the milke of the nurse has a great influence upon the body of the child. The learned tell us, that take a kid, and suck an ewe, the hair of it will become unto wool: and take a Lambe and let it suck a goat, the wool of it will become goats haire we our selves finde a diffi

n the flesh of creatures according to the
course, or fineness of that food with
which they are brought up.

10. *Quære.*

Whether the soul following in some
measure the temper of the body, the milke
of the nurse may not have some influence
upon the manners, and disposition of the
child? Some give us this reason, why *Ti-
berius cesar* was a drunkard, because he
sucked a drunken nurse: and whether in
this the parents may not be the occasion of
the drunkenness and excesses of their chil-
dren?

11. *Quære.*

Whether when God pronounces it, as a
curse *to have dry breasts*, it be not an unworthy
piece of ingratitude, for parents, when
God gives them nourishment for their
child, not to account it worthy of their ac-
ceptance? And whether to turne the back
upon any courtesy; would not be account-
ed a piece of incivility among the Heathens
themselves in their dealings one with an-
other?

Q

12. *Quære.*

12. *Quere.*

Whether when God provides proper nourishment for a child to be ministered by the breast of the parent, and refused, this doth not interpretatively charge God with folly; and whether in such a case the parent doth not set up his, or her wisdom above Gods?

13. *Quere.*

Whether *Sarah* might not have pleaded as much and more, then the Gallants of our age, for putting out her child to nurse being the wife of an honourable person and of a great age?

14. *Quere.*

Whether although we read of nursing in the Scripture, it can be made out, that any good woman put forth her child when she was able to nurse it her self?

2. A second reason, why our lives are shortened in regard of our ancestors, is bad marriages: while nature is yet green, and growing, we rent from her, and replant her branches, while her selfe hath

my root sufficient to maintaine her own

he use of much physick, and little exer- 3.

ie pressing of nature with weighty bur- 4.

, and when we finde her strength de-
re, the help of strong waters, hot
s, and provoking sawces, which or-
ily used impaires our health, and short-
our dayes. That which may for the pre-
beare, and exhilarate the spirits, may
a enemy to long life. Hence it is,
he Highlanders in *Scotland*, and the
Irish commonly live longer then those
softer education, and more tender
ing up. *Seneca, Multos morbo mul-*
cula fecerunt; Variety of dainty dish-
th bred variety of diseases: A man
lie with cordials, and fire nature out of
ice.

sides this which hath been said, I sup-
there may be two main reasons gi-
f the long lives of the Patriarchs.

Propagation of posterety.

romotion of piety, for at that time the
ch having not the Scriptures, but be-
uied by extraordinary revelations
God, lest the worship of God might
ught into contempt, by posterity, the

lives of Holy men were of long continuance which might be an expedient to enforce religion on those who succeeded.

Let the consideration of the frailty of our bodies teach us to consult for the good of our immortall soules. We may observe many times it so fallies out, that our rational life is best, when our vegetative is weak, and we begin to grow in wisdom, we cease to grow in strength. As it is the rationall life, so it should be with the spirituall: when the life of the flesh is rottye, the spiritual life should have forth the more spirit, and vigour.

Quest. 8. V. 24.

It is said in this verse, that *Enoch was taken up by God*: now the question may be, whether *Enoch* was translated in soule and body, or whether in soule only?

Resp.

Some thinke that *Enoch* was translated in soule only, and not in body; and say, he died in the translation, so as his body was taken up to heaven, and his soule slept in the earth.

I shall propound their arguments, and give you the answers rendered unto.

No mortall body unglorified can enter *Argu. 1.*
into heaven: But there is no mention of his
glorification *Exgo.*

It is a slender kinde of arguing, to say, that *Resp. 1.*
athing is not scriptural, because it is not ex-
pressely mentioned in the Scripture.

The glorification of his body is plainly
implied, though not expressed, for it is said, *2.*
he was translated; that he should not see death. *Heb. 11. 3.*

Now if his body saw not death, it was
made immortall, which is a speciall part of
glorification.

If the bodies of *Enoch* and *Elias* were tran- *Argu. 2.*
slated into heaven, then it will follow that
some ascended into heaven, before Christ
ascended thither: But this seemes not to be
allowed; for heaven to us (as *Paradise* to *Adam*)
was shut up, till Christ opened it by
his merits.

We readily grant, that the opening of *R. p. 5.*
heaven, the celestiall *Paradise*, is to be ascri-
bed to the merits of Christ.

We confidently deny, that heaven was *2.*
then only opened, when Christ actually
offered or ascended up into heaven: and
we cannot but peremptorily assert, that the
grace, and efficacy of the merits of Christ
extended to Old Testament Saints, long
efore Christs coming in the flesh; for the

Lord Jesus was a Lamb slain from the foundation of the world; Christ the same yesterday, to day, and for ever, and our Fathers under Old Testament-dispensations, ate the same spiritual meat, and drank the same spiritual drink, as we do under the Gospel, viz. the body of Christ crucified, and his blood shed for the remission of sinnes: and these things, though they were future to hope, yet they were present to faith, which is the substance of things hoped for, and the evidence of things not scene.

Arg. 3. From, *Joh. 3. 13.* *And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven.* By which words (say some) is signified that no man bodily ascended into heaven, untill the time of Christs ascension.

Resp. *"* This place is to be expounded *Metaphorically*: No man hath ascended into heaven, so as to know the secrets of the Almighty, and to lie in the bosome of the Father, but onely Christ; and indeed the context gives great light to this Exposition; for the Lord Jesus would by this convince *Nicodemus*, that he was more able to teach him heavenly mysteries, then all the Doctors among the Jewes: as you may perceive,

ceive, by *vers. 11. and 12. Verily I say unto thee, We speak that we do know, and testify that we have seen, &c.* And besides, *Prov. 30. 4.* Ascending up into heaven is made all one with the knowing of holy things.

From, *Heb. 6. 20.* Where Christ is called Arg. 4.
led the forerunner. And Christ saith,
John 14. I go to prepare a place for you.
Therefore before Christs death, and ascen-
sion a place was not prepared.

Christ might be called a forerunner Resp. 1.
in respect of those who died after his ascen-
sion.

Christ might be called the forerunner of 2.
his Saints under the Old Testament, in re-
gard of the efficacy of his merits.

That a place was prepared for Old Tes- 3.
tament-Saints by Christ, but with respect
to his future sufferings, and merits, and
therefore though a place might be said to
be prepared for *Enoch*, and *Elias*, yet it was
necessary Christ should die, and Christ
should ascend.

From, *Col. 1. 15.* where Christ is called Arg. 5.
the first-borne of every creature; and, *verse*
18. in all things to have the preeminence;
and, *Rom. 8. 29.* he is called the first-born a-
mong many brethren.

Resp.

The primogeniture of Christ doth not consist in this, that no man, either in regard of body or soul, or both, ascended into heaven before Christs coming in the flesh; but in this, that no man hath, nor shall ever come thither, but by the vertue, and efficacy of his merits; As Christ is called the *first-fruits of them that sleep*, not because none arose before Jesus Christ, but because he alone arose by his owne power, and is the cause of the resurrection of all those that have or shall arise unto glory: so here, Christ alone ascended into heaven by his owne power, and is the cause of the ascension of his people unto glory.

1 Cor. 15.
20.

To whom be glory forever,

Amen.

Δοξα μὲν τῷ Θεῷ.

FINIS

Directions

FOR
The right understanding
Of the
SCRIPTURES.

I. Rule

There are tropes or figurative expressions which are made use of by the Spirit of God in the Scriptures, which if not warily observed, will occasion a misunderstanding of the text: The Scriptures are adorned with various kinds, of *Elegancies*, and *Rhetoricall expressions*, *demulcere animos legentis*: amongst many others, I shall instance in
10.

1. The figure, called *is dic' d'voir*, a figure, whereby

234 Rules for the understanding

whereby one thing is signified
two, *severall Nounes substantives.*
The Lord will create upon every dwel-
place of Mount Sion, and upon her assembl

Isa. 4. 5 *cloud and smoke by day : viz. a smoaky cl.*
So, I indeed baptize you with water unto

Mat. 3. 11 *penitance, but he that cometh after me,*
mightier then I, whose shoes I am not wo-
to beare., he shall baptize you with the
ly Ghost, and with fire, viz. with the
Ghost, as with fire. Sad consequences i
follow upon the *literall Interpretation*
this *Scripture*. I have read that the *Abj*
tooke this text *literally* and when i
baptized their childreu, they poured w
upon them, and then marked them wit
hot iron.

2. The *figure*, called *Ironia*, wher
we speak one thing, and meane anot
but signifie our meaning, either by
gesture, or manner of speaking, this n
der of speech, though it be often abu
unto Sinne, as in deriding and scori
our brethren, yet is in it lesse lawfi
if rightly used; and of this we have
ample in the *Scriptures*. Such a spe
was that of *Michajah* to wicked *Ahal*

King. 22. *up and prosper.* If this figure were
15 *observed*, we might question the trut

this Scripture, for *Ahab* did not prosper, neither was *Ramoth-Gilead* given into his hand. Such a speech was that of *Elias* in deriding the folly of *Baal's Priests*, Cry a-
 loud, for he is a God, either he is talking, at
 he is pursuing, or he is in a journey, or perad-
 venture he sleepeth, and must be awaked.
 Such was *Paul's* speech, For what is it where-
 in ye were inferiour to other Churches, except
 in that I my selfe was not burdanesome to
 you? forgive me this wrong, viz. all the
 wrong I did you, was this: whereas I
 might have required maintenance from you,
 I wrought with my hands, and maintained
 my selfe, pray forgive me this wrong.

1 Kings
27

2 Cor. 12.
13

2. Rule

The proper Idioms of speech which
 are made use of by the Spirit of God
 in the holy Languages Hebrew and
 Greek, are heedfully to be observed.
 There is not a Language, but hath some
 phrases peculiar, and proper to it selfe.
 He would be laught at, by all those that
 pretend but to a little skill in Learning,
 that would go about the translation of
Cicero, or *Virgil* word for word into En-
 glish, and the reason is, because English hath
 some

236 Rules for the understanding

some phrases proper to it selfe, the *Latine* hath some phrases proper to it selfe : to give you instances proper for this Rule.

Luke 18. *The Pharisee said, I fast twice in the week,*
22. In the *Originall* it is, *δύο σάββατα*, I fast twice in the Sabbath, yet it is not translated so, because Sabbath amongst us, is a word propriate to the Lords-day. So in another

Mark 7. 4. *If they come from market, & speaking of the Pharisees) except they wash, they eat not. And many other things there be, which they have received to hold, as the washings of cups and pots, &c.* In the *Originall* the words are *βαπτισμὸς ὡς ἑλκῶν*, the Baptisme of pots, but we translate it not so, because Baptisme amongst us, is a word propriate to a Sacrament. So we read, *When Jesus was borne in Bethelhem of Iudea in the dayes of Herod the King, behold, there came wise men from the East to Jerusalem. The wise men came from the East.* In the *Originall* it is *μαγῶν*, but we translate it not *Magicians*, because amongst us, it is a word propriate to sorcerers.

Mat. 2. 1. *When Jesus was borne in Bethelhem of Iudea in the dayes of Herod the King, behold, there came wise men from the East to Jerusalem. The wise men came from the East.* In the *Originall* it is *μαγῶν*, but we translate it not *Magicians*, because amongst us, it is a word propriate to sorcerers.

3. Rule

We are not onely to minde that which is written, but the minde of the writer: As for instance, Paul saith, When it pleased God

God, who separated me from my Mothers womb, Gal. 1. 14. and called me by his grace, to reveale his Sonne 16. 17. in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem, to them which were Apostles before me, &c.

These words, if you observe not the scope, and aime of him that writ them, may seeme to favour of arrogance, that *Paul* should not in a businesse of so great concernment, conferre with them that were *Apostles* before him: and therefore *Pauls* deligne herein is to teach us, that when a truth is clearly revealed to us by *God*, we are not to dispute, to consult with flesh and blood, whether we shall close with it, or not. And truly we must observe this, as well in what men do, as in what men write or speake: The *Physician* cuts the body, the *thiefe* cuts the body, yet we make a difference between what the *Physician* doth, and what the *thiefe* doth, because their aime is not the same. Hence also is that *Axiome*, used amongst *Politiques*: *The reason and equity of a Law, should rather be observed, then the letter.* There is in *Laws*, an equirable, and a literall sense; the *Law* taken abstract from its originall reason, and end, is a shell without a kernell, a shadow without a substance,

stance, and a body without a soul; nor this equity be expressed in the law, beir naturally implied, and supposed in all laws. As when the *Militia* of an Army is committed to a *Generall*, it is not with any precise condition, that he should not turn the mouths of his Cannons against owne souldiers, for that is naturally necessarily implied, and therefore need not be expressed, insomuch as if he did tempt or command such a thing against the nature of his trust and place, it did *ipso facto* estate the Army in a right of disobedience except we think, that obedience binds to cut their owne throats.

4. Rule

The knowledge of the originall Languages is of great use for the understanding of the Scriptures. I grant *Saviour* chose unlearned men for his *Disciples*, but he made them learned before made use of them. Now that which is had by *extraordinary revelation*, must be supplied to us by education, for miracles ceased; and therefore *Paul* gives in charge

1 Tim. 4.
13, 15.

Timothy, Till I come give attendance to reading. And ver. 15. Meditate on this

ings, that thy profiting may appear to all. And here I would observe, that though some of those whom Christ called were *learned*, yet others were *learned*; as, *Paul, Nathaniel, Nicodemus*. If the most of those whom Christ called had been *learned*, the world would have said he had made choice of them for their wisdom; if none of those whom Christ called had been *learned*, the world would have said, they had been deceived, out of their weakness, and ignorance.

It cannot be denied, but that there are some Sermons preached, that have more *learning* in them, than *divinity*: Saint *Augustine* bewailed this as the vanity of his youth, that he had framed discourses, *ut placerent magis quàm ut docerent*, to please rather than to profit. Humane learning is to be used in *exercises, non ut sculenta, sed ut condimenta*, not as meat, but as sauce. A man would be loath to have sauce only brought him for his dinner. Learning beautifies, and adorns a Sermon, as lace sets out a garment; yet we would not be willing to have a garment altogether of lace.

Learning may be abused, but certainly here is a very good use to be made of it,
by

Rules for the understanding

by the Ministers of the Gospel; some of God in Scripture hath not appointed *Universities*: grant we this, no more ha God expressly appointed *Schooles*, to teach children to read; and indeed what need was there, when God had commanded us *search the Scriptures. Qui vult finem, vult n*
dia.

Translations are excellent helps (a blessed be the Name of the great *Febor*, that we have the benefit of them) yet the Learned will tell you in regard of the *Emphasis*, and fulnesse of the *Originall*, that whi she heard was nothing to the glory of th which she saw. I my selfe (though I do not pretend to be in the number of those abovementioned) falling into discourse with one accounted eminent for knowledge in Religion, but Heterodox in judgment, conferring with him concerning the worke of some humbling, and urging that text, *Come unto me all ye that are weary & heavy-laden, &* He told me that *coming to Christ* was before *weary and heavy-laden*, Whereas if he had read but his *Grammar*, he might have known that though *coming to Christ*, & before being *weary and heavy-laden*, the order of words, yet *weary and heavy-laden*

construction, and in order of sense. It is said there of the *Gentiles*, that *As* ^{Act. 13:48} *any as were ordained to eternall life, believed.* Some tell us, the words should be rendered thus, *As many as were added to eternall life, beleeved, viz. as many as were elected, and disposed heaven-ward afterwards beleeved; whereas the words in the original run thus; καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι αὐτῷ εὐαγγελίῳ, And they beleeved, as many of them as were ordained to eternall life; that word which is placed in the last place in our *English* Bibles, (which I suppose might be one occasion of the mistake,) is placed in the first in the *Greek*.*

5. Rule.

In the interpreting of Scriptures, we must observe who it is that speaks, whether a Prophet, or one of a more private capacity; if it be a Prophet, whether he speaks in his owne person, or in anothers. If he speaks in the person of another, we must observe whether he speaks in the person of God or man, or of a good man or a wicked man? These things must carefully be heeded, if you would understand the Scriptures,

for instance, Solomon personates the Ath
 Eccl. 3. 19. *That which befalleth the sonnes of men, be-
 leth beasts, even one thing befalleth them
 the one dieth, so dieth the other, yea, they
 all one breath, so that a man hath no prei-
 nence above a beast; and whereas the Ath*
 ver. 21. *heard some speak of the ascent of mans
 rit, he replies, Who knoweth the spirit
 man, that goeth upward? viz.. Who can
 there is such a difference between a
 and a beast? This is not known, o
 talked of and guessed. A learned A.
 enlarges himselfe on this Scripture t
 Is it not strange, saith he, that any of t
 who are called sober Christians, sh
 plant their opinion in this soyle of A
 isme, and make that a proove of their
 which Solomon onely brings as a pro
 some mens infidelity? there is no more
 son to ground the tenet of the soules m
 lity on this text, then there is encou
 ment unto intemperancy from that, Re
 Eccl. 11. 9. *Oh young man, in thy youth, &c.**

6. Rule.

The Scripture is the word of t
 and yet every thing that is written i
 Scriptures considered without refer

to the context or the person that speaks, is not truth; hence is that rule made use of by Divines in this case, *Scriptura narratio quamvis verissima sit, non tamen omnia qua ibi dicta sunt vera esse dicuntur*; for instance: *He casteth out Devils, through Beelzebub, the chief of Devils*; The words in themselves considered, are blasphemous, and false, and yet the Script. ral narration of them is true. Luk. 11. 19.

7. Rule.

In the expounding of Scripture, we are not so much to respect from whence words are derived, as how they are used; this Axiom is out of *Aquinas*, & the Schoolmen; *Verbis non tam spectandum ex quo, quam ad quid sumantur*; as we see the branches of trees spread much further then their roots, so derivative words are often of larger extent of signification then their *primives*; as for instance, *ἦχος* signifies a sound, or an echo, but *κατηχησθαι* signifies to *Catechize* or to instruct in the principles of religion: *That thou mightest know the certainty of those things wherein thou hast been instructed*, Luk. 1. 4.
κατηχησθαι: so the word *βασανισμός*, signifieth *to dip*, or plunge into the water, yet *αμύγδαλον*, is frequently, if not alwayes, ta-

ken more largely, for an^v kind of washing, rinsing or cleansing, where there is no dipping at all, the Apostles were *baptized with fire*, yet they were not dipt into it; tables & beds are said in the originall *to be baptized*, *viz.* washed, not dipt; the *Israelites* in the wilderness were *baptized with the cloud*, yet not dipt into it; the children of *Zebedee* were to be *baptized with the Baptisme of blood*, wherewith our Saviour was *baptized*, yet neither he nor they were dipt into blood; so the Ancients speake of the *Baptisme of tears*, wherewith all penitents are washed, yet there is no dipping in such a Baptisme.

8. Rule.

We must not only take notice of those phrases or words which are made use of by the Spirit of God in the Scriptures, but also in what respect those phrases or words are made use of in that particular text which we desire to understand: for instance. it is said, *This is life eternall, that they might know thee the only true God, and Jesus Christ whom thou hast sent*: If the Father be the *only true God*, how then is the Son or the Holy Ghost God? For the answering of this difficulty, we must consider up

in what account, Christ calleth God *Father* in this place: we must know therefore, that though he useth the word *Father*: yet *Father* is nor there taken for the first person in the Trinity, but as a common attribute of the Deity; so it is elsewhere taken: our Saviour in his Prayer teacheth us to say, *Our Father*; so, V. 14. *If ye forgive men their trespasses, your heavenly Father will also forgive you*; according to which interpretation, this text is parallel to that of the Apostle: *There is one God, and one Mediator betwixt God and man, the man Christ Jesus*.

verse 1.

Mat. 6.9

1 Tim. 2.5.

So in *John* it is said, *The Spirit of truth which proceedeth from the Father, he shall testify of me*: Now if this rule be not observed, here will arise a difficulty: if the Spirit proceed from the Father onely, how can he proceed from the Father, and the Son? We must consider therefore upon what account the Spirit is said to proceed from the Father, in the place above alledged; & because he proceedeth from the Father originally, not because he proceedeth from the Father only; elsewhere he is called the Spirit of the Son: And because ye are sonnes, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba, Father*.

Joh. 15.26

Gal. 4.6.

ken more largely, for an: kind of w
 rinsing or cleansing, where there is
 ping at all, the Apostles were *baptiz*
ed, yet they were not dipt into it, t
 beds are said in the originall *to be b*
aptiz, washed, not dipt; the *ffraelite*
 wilcernesle were *baptiz* *ed with the*
 yet not dipt into it, the children of
 were to be *baptiz* *ed with the Bapti*
sm, wherewith our Saviour was
ed, yet neither he nor they were d
 blood; so the Ancients speake of the
ism of tears, wherewith all penite
 washed, yet there is no dipping in
 Baptisme.

8. Rule.

We must not only take notice
 phrases or words which are made
 by the Spirit of God in the Scrip
 but also in what respect those phr
 words are made use of in that par
 tect which we desire to understand
 stance it is said, *This is life eternall*
might know thee the on
Christ whom
the only tr
Holy
inc

Joh. 17.3

on what account, Christ calleth God Father
in this place: we must know therefore, that
though he useth the word Father: yet
Father is nor there taken for the first
person in the Trinity, but as a common at-
tribute of the Deity; so it is elsewhere
said: our Saviour in his Prayer teacheth us
say, Our Father; so, V. 14. If ye forgive
their trespasses, your heavenly Father
also forgive you; according to which in-
terpretation, this text is parallel to that of
the Apostle: There is one God, and one Me-
diator betwixt God and man, the man Christ

Mat. 6:9

1 Tim. 2:5.

in John it is said, The Spirit of truth
proceedeth from the Father, he shall te-
stify of me: Now if this rule be not ob-
served here will arise a difficulty: if the
Spirit proceed from the Father onely, how
can he proceed from the Father, and the
Son must consider therefore upon
what the Father is said to proceed
from the Father, above the Son, as
said in the Gospel of John

Joh. 15:26

at 4.6.

9. Rule.

In the time of St. Paul the Jewish ceremonies were things indifferent, which might be used or not used, as they saw it tend to Gods Glory, and the good of the Church; now this is profitable to know, for the understanding of the History of the *Acts*, where we shall finde *Paul*, using *Circumcision*, and yet writeth against it in his Epistles

There are three things observable as to the use of *Ceremonies*.

1. Before the death of Christ, the use of *Ceremonies* was not indifferent, but necessary, as being commanded of God.

2. After the death of Christ, their use was *indifferent* for a time: this time was till the doctrine of Christian liberty might be fully made known to the world, which could not be done on a sudden: As *Acts* of Parliament have a day set downe, when they shall be in force, that so all the subjects of the Land may have time convenient to take knowledge of them; so it is in this case.

3. But now they are *not necessary, nor indifferent*, but *absolutely forbidden*. After the

the passion of Christ, *Jewish Ceremonies* were *mortue*, saith a learned man, that is, dead: But after the divulgation of the Gospel, they become *moriſera*, that is, deadly.

Saint Augustine elegantly expreſſeth this by a *ſimilitude*; A mans friend dyes; he doth not ſo ſoone as the breath is out of his body, take him by the heeles, and dragge him out of the doores, and caſt him upon the dunghill; but he keeps him a certaine time, wraps him in fair cloaths, and ſo with honour accompanies him to the grave: ſo theſe *Ceremonies* were alive till Chriſt; and becauſe they had been by divine Ordinance, of great uſe in Gods worſhip, they remained for a time *iudifferent*, that ſo they might be laid down in an honourable manner.

And here you may ſee the difference between *Lawes Ceremoniall*, and *Lawes morall*; the one were *temporary*, the other are *univerſall*, and *perpetuall*; the one were therefore good, becauſe they were commanded, the other were commanded, becauſe they were good: Morall Lawes have an inward goodneſſe in them, which others have not. When the Apoſtle would ſet forth the glory and excellency of the morall

Law, he gives these titles to it, that it is *holy, and just, and good*, which holiness, justice, and goodness he opposeth to his owne wickedness: I am carnall, saith he, but *the Law is holy, and just, and good*. Now look as his carnality that was contrary to the Law, was evill in it selfe, so the Law which was contrary to that carnality, was just, holy, and good in it selfe. The Prophet *Micah* perceiving how forward many were in Ceremoniall duties and sacrifices in opposition hereunto, he tells them, *He hath shewed thee; Oh man, what is good* (speaking of morall duties, as shewing mercy, and walking humbly with God) were not sacrifice, and offerings good, as well as mercy, and walking humbly: Yes, but herein lyes the difference: sacrifice, and burnt-offerings were not in themselves good, but onely as commanded by God, but morall obedience, as shewing mercy and walking humbly is good in it selfe, and therefore said the Prophet, *He hath shewed thee, Oh man, what is good*.

10. Rule.

Comparisons in Scripture must not be wrested further then the scope of the comparison

comparison requires : For instance ,
 Saint James saith , *As the body without the spirit is dead, so faith without workes is dead also* ; The Papists gather from hence, as the
 soul is the forme of the body, and animates
 it , so are workes the forme of faith which
 animate faith ; but the comparison is wrest-
 ed , for the scope of the Apostle is this ,
 as the body is known not to be dead by
 the operation, and presence of the soul, so
 faith is known not to be dead by workes.

So the Church is called the *pillar of truth*. The Papists make the comparison here, as the pillar upholds the house, so the
 Church upholds truth. But the compari-
 son is wrested ; the Church is the pillar
 of truth, viz. it holds out truth (we use
 to hang out things upon pillars) but it
 doth not hold it up.

II. Rule.

When we read concerning Christ in
 the Scriptures, we must consider what
 expressions referre to Christ as he was
 God, what expressions referre to Christ
 as he was man, and what referre to his
 person as he was *God-man* :
 This Rule must heedfully be observed,
 that

250 *Rules for the understanding*

that we may neither confound the natures of Christ with *Eutyches*, or cry up two persons in Christ with *Nestorius*.

As we may say concerning a man, that some things are attributed to him which are proper onely to his *soul*, as he is said to understand, to grieve, to rejoyce, to fear, to hope; some things are attributed to him which are proper onely to his *body*, as to eat, and drinke, and walk; some things again are attributed unto him which are neither proper to the *soul* alone or the *body* alone, but to the *Quid compositum*; the person consisting of both, for instance, to laugh, to write accurately, to speake judiciously.

In like manner, some things are spoken of Christ as he was *God*; for instance, he is called the *Word*, the *image of the invisible God*, the *expresse image of his substance*. Some things are spoken of Christ, as he was *man*, as that he was *acquainted with griefs*, that he was *hungry, thirsty, &c.* Some things againe are spoken of Christ neither as he was *God*, nor as he was *man* distinctly considered, but as he was *God-man*; for instance,

1 Cor. 2. 8. *Had they known it, they would not have crucified the Lord of glory.* So, Take heed unto
Aa. 20. *your selves, and to all the flock, &c.* 10 feed
28. *the*

the Church of God, which he hath purchased with his anne blood.

12. Rule

There are severall promises in the Scriptures, which although as to the rinde and outside of them, they seem to relate onely to temporals, yet if we look within, we shall finde that they containe spirituall; Now this must carefully be observed; that we may be established concerning the truth of *divine promise*; *Abraham* was promised a sonne, a blessing *temporall*; but there was a *spirituall* blessing annexed (even the greatest that ever the sonnes of men were made partakers of) viz. the Lord *Jesus Christ*: whom the Scripture calls *the sonne of Abraham*, that seed in which all the nations of the earth should be blessed: You have another instance also in *Samuel*, where *Nathan* says, to *David*. *When thy dayes be fulfilled, and thou shalt sleepe with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, he shall build an house for my Name, and I will establish the throne of his Kingdom for ever.*

2 Sam. 7
12, 13, &c.

These words here are spoken of *Solomon*,
and

252 *Rules for the understanding*

and yet something else is intended by the Spirit of God in this *Scripture*, then can in propriety of speech be attributed unto *Solomon*. For the power of *Solomon* was exceedingly weakned before his death, and afterward his son even upon the point cast out of his *Kingdom*, by the revolting of the ten tribes.

Jerem. 22.
30. But that which is more then all this, *Solomons* race we may see ended in *Jeconiah*; Thus saith the Lord, Write ye this man childlesse, a man that shall not prosper in his dayes, for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Juda.

Therefore this promise must be extended further then to *Solomon*, and his seed; to Christ, even of whom *Solomon* was a type, whose Kingdome is for everlasting.

Object. But it is said, *Jeconias* had a son, and after they were brought to *Babylon*, *Jeconias* begat *Salathiel*, &c. Mat. I. 12.

Resp. 'Tis true, children are ascribed to *Jeconiah*, but children by succession, not by generation, and therefore *Jeconiah* (as I have said) dying without issue, *Salathiel* in the line of *Nathan*, *Solomons* brother, comes in as neereft heire, and is reckoned by Saint *Matthew*, the sonne of *Jeconiah*, viz. legal,

gall. For we must understand, that there was a double descent, usually reckoned among the *Jewes*, the one *legal*, the other *natural*; the *natural* descent was, when as one by natural generation descended of another; the *legal* descent was, when one not naturally descended of another, yet succeeded as nearest of kin to the inheritance.

This is necessary for us to observe, that we may be convinced of a truth (not taken notice of by most in the world) *viz.* that our *Lord Jesus* was not of the line of *Solomon naturally*; that is, he was not the *natural* sonne of *Solomon*, but the *natural* sonne of *David* by *Nathan*, *Solomons* brother; he was legally *Solomons* sonne, not *naturally*.

Hence also the Evangelists *Matthew*, and *Luke* may be reconciled; Saint *Luke* deduces the *natural* line of *Christ* from *David*, making it known how *Christ* by *Nathan* is the natural sonne of *David*, according to the flesh; but Saint *Matthew* deduces the *legal* line of *Christ* from *David*, making it known how *Christ* as *Solomons* heire and lawfull King of the *Jewes* succeeded as nearest kinne to sit upon the throne of *David* his Father, for the which cause al-

So Saint *Matthew* calls him borne of the *Jewes*.

13. Rule.

There are many things spoken of the Scriptures, as done, and so which in truth are promised, and come.

For instance, in *Esay* many things spoken by the *Prophet*, as done, and suffered by *Christ*, which notwithstanding were to be done, and to be suffered: So, *saith he hath borne our griefes, and carried our sorrowes*: And ver. 5. *He was wounded for our transgressions he was bruised for our iniquities*: So, ver. 7. *He was oppressed, and he afflicted*.

IIa. 53. 4
Psal. 22. 16
In like manner the *Psalmist*, *For as they have compassed me; the assembly of the wicked have enclosed me, they pierced my hands, and my feet*.

A learned Author, gives us this account of this Rule; *In prophetia bene miscetur futura præteritis, quia ea, quæ ventura prophetantur secundum tempus futura sunt, secundum scientiam verò prophetantium jam factis habentur*. Many things prophesied in the Scriptures, if you note strictly the time of their accomplishment, are to com

but the revelation of them to the *Prophets* of God, were as full of light, and certainty as if they were present.

Another thus : *Omnia lingua prophetica loquitur de futuro tanquam de praterito ; & hoc ideo, quia dictum Dei habetur pro facto.*

The *Prophets* speak of things to come, as of things past, because *Gods* word is his act.

14. Rule.

In the perusal of the *Scriptures* it is safer to follow the commands of God, then the examples of men: This will appear if you consider these particulars.

1. The *good actions* of wicked men are heedfully to be observed : *Jehus* zeale for God is worthy of our imitation, provided we act from a right principle, to a right end : *Precious stones, some say, may be taken out of poisonous creatures.*

2. The *evill actions* of godly men are carefully to be avoided ; the falls of the *Saints* are spectacles of naturall frailty , not examples for practice : they are written for our caution, not for our imitation. Rocks are set downe in a Map , that the saylors may shun them, and not run their ships against them. *Lots* wife, saith *Augustine*

256 *Rules for the understanding*

gustine, was turned into a pillar of salt; *at condiret te suo exemplo*, that she might season thee, that thou mightest not do the like.

3. If the fact be approved *in tanto*, *sed non in toto*, in some part, but not in the whole, it is not to be made an example of Imitation.

Ziporah circumcised her child, and so the Angell left off to kill *Moses*; therefore a midwife may baptize a child. This followes not; the Angell ceased to trouble *Moses*, because his sonne was circumcised, and not becau e he was circumcised by a woman,

4. Some actions of the Saints, may be approved of by God, and yet are not to be followed by us: and that in severall Cases: as,

1. What the people of God did by an extraordinary call, or by speciall instinct from God: as when God commands *Abraham* to sacrifice his son, this is no rule for a Fathers laying violent hands on his child, for God hath said, *Thou shalt not kill*. The *Israe- elites* taking away the *Egyptians* Jewells, is no warrant for couzenage, for this is aworke of the ungodly: *The wicked borroweth, and payeth not againe*; the *Apostle* healing the sick, anointed them, therefore the *Priest* now may,

may is a nonsequitur, for that Oyle was miraculous: Dispensations extend not beyond the particulars to whom they were given

2. What the primitive Christians did, occasioned by *speciall necessity* of the times or for the avoyding of *scandal*; the primitive Christians had all things common, *they that believed were together, and had all things common*; they knew *Jerusalem* should be destroyed and that they were to suffer great persecutions, and therefore it was prudence rather to sell, their goods, and to dispose of them for the good of that Church of God, then to lose all. So *Paul makes his hands minister to his necessities*. There is no footing here for *Anabaptisticall* community, nor necessity laid on *Ministors*, to worke with their hands, except the times, and the case were alike.

15. Rule.

When the Spirit of God is pleased to make use of similitude in the Scripture, it is only required that they agree unto those things unto which they relate; in that which they are brought to prove.

In every similitude, there is some similitude. *Analogia sunt lex verba, non mōla*, they

258 *Rules for the understanding*

they are alike, but they are not the ſame.
 Mar. 10. For inſtance, you read of the ſimilitude of the Labourers in the *vineyard*; and the Lord of the *vineyard* makes no difference, in regard of his payment, betwixt thoſe that came into his *vineyard* a third and ſixth houres, and thoſe that came in at the ninth and eleventh

ver. 10. 11. *But they received every man a penny: verſ. 11. When they had received it murmured againſt the good man of the houſe.* Now who knowes not, when the people of God come to heaven to receive their reward, there ſhall be no *murmuring*. It is ſufficiently ſhewn you finde in this *Parable*, to which it was intended, *viz.* to prove the rich and free grace of God toward ſinners.

Prover. 11. 22. So in the *Proverbs*, 'tis ſaid, *Fewell of Gold in a ſwines ſnout, ſo is beauty without diſcretion*: Certainly there is a vaſt difference between a ſwine and a woman, between a *Fewell of Gold in a ſwines ſnout*, and the *beauty of a woman*. Yet the ſimilitude is apt enough for that, for which it was urged: *a Fewell in a ſwines ſnout* is rather hurtful than profitable, ſo is *beauty to a fool*.

Can. 5. 13. In the *Canticles*, it is ſaid of Chriſt

his lips were like lillies now if the comparison be not marked rightly here, we may be deceived: for to make Christs *lips as white as a lilly*, were impertinent; therefore the comparison is *in odore, non in colore*, in regard of the sinell, not of the colour.

16. Rule.

In Scripture sometimes a number certain, is put for a number uncertain: *numerus finitus ubi intelligi debet infinitus* and *e contrâ*; sometimes a number uncertain, is put for a number certain, *numerus infinitus ubi intelligi debet numerus finitus*: for instance,

I. A number certaine, is put for a number uncertain, Prov. 24. 16. *A just man falleth seven times a day*, viz. many times. So. *Psal. 119. 164. seven times a day do I praise thee*, viz. *crebrò*, oftentimes do I praise thee. So the Prophet Esay, *In that day seven women shall lay hold of one man*, viz. many women, and some times you have more numbers then one in a Scripture when you have this very thing intended by the Spirit of God. For instance, *Psal. 91. 7. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. A thousand, and ten thousand*, viz.

*Psa. 24. 16.
Psal. 119.
164.
Esay. 4. 1.*

Psal. 91. 7.

260 Rules for the understanding

very many. So, Mat. 18. 21, 22 *Peter came
Mat. 18. 21. Christ, and said, Lord, how oft shall my brot
sinne against me, and I forgive him;
seven times? Jesus saith unto him, I say
unto thee, till seven times, but untill seve
ty times seven, viz. as oft as thy brot
sinnes, against thee.*

2. A number uncertaine is put for a ri
ber certaine. So the Lord speaking of
Ex. 12. 14. *Passover, You shall keep it a feast to the L
throughout your generations, you shall k
it a feast by an Ordinance for ever, viz
long as these Ceremoniall rites are
force. So it is said of Hannah, that she*

1 Sam. 1. *unto her husband, I will not go up untill
22. child be weaned, and then I will bring h
that he may appeare before the Lord, and t*

Numb. 8 *abide for ever: And yet we shall fin
24. 25. that the Levites were to wait upon the
vice of the Tabernacle of the congreg*

Deut. 25. *on, but from twenty five yeares old,
25, 16, 17. the age of fifty, So in Deuteronomy; If
servant shall say unto thee, I will not go a
from thee, because he loveth thee, and
house, because he is well with thee, then
thalt take an Aule and thrust through his
unto the doore, and he shall be thy serv
for ever; viz: as long as he lives.*

17. Rule.

In computation of times the Spirit of God frequently speakes by a synecdoche of the whole for the part, or the part for the whole. For instance,

When *Matthew* speakes of the transfiguration he speakes of six dayes; *After six dayes Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountaine apart, and was transfigured before them;* But now, Saint *Luke* speakes of eight dayes; *And it came to passe, about eight dayes after these sayings, he tooke Peter, and James, and John, and went up into a mountaine to pray, &c.* For the reconciling of these places, we must know, that Saint *Luke* speakes of part of the first, and the last dayes, as two dayes, and so he reckons upon eight dayes; Saint *Matthew* omits them, being but part of two dayes, and so reckons but upon six: So we say, *Christ* was raised the third day after his crucifixion; whereas he say but one whole day in the grave; but *per synecdochen* part of *friday* and part of the *Lords day* are reckoned for two dayes.

Mar. 17 J.

Luc. 9. 28.

18. Rule.

There are some propositions unto which a note of universality is affixed, and yet ought not to be accounted altogether universall. So *Adam* called his wives name *Eve*, because she was the mother of all living, viz. *viventis hominis*, *non brati*, of every living man, not of every living creature. So the *Lord Jesus*, *If I be lifted up from the earth, I will draw all men unto me*, viz. all beleevers unto me. So, *All seeke their owne, not the things which are Jesus Christs*; all, viz. many. So, *I will poure out my Spirit on all flesh*, which is spoken of beleevers, as appeares, *Act. 2.*

17.

Now this ought to be heedfully observed; that notes of universality in Scripture, whether affirmative, or negative, ought to be restrained, or limited to that subject matter, of which the Spirit of God speaks in the context.

For instance, *Saul spake not any thing that day*, viz. concerning *David* that day: For certainly the King spake concerning other things. So in *Iohn*, *But ye have an unction from the Holy one, and ye know all things*,

things, viz. all points necessary to salvation, of which *Sint Fabz* formerly treated. So *Paul*, Who gave himselfe a ran-^{1 Tim.} some for all, viz. Some of all sorts, qua-^{6.} ties, and conditions; and this appears by the *context*. For in the first and second verses *Paul* speaks of *Kings*, and all that are in authority: and *vers. 7.* he speaks of the *Gentiles*; *I am ordained* (saith *Paul*) *a Preacher, and an Apostle, a teacher of the* ^{verse 7.} *Gentiles in faith, and in verity*. So then the meaning is, *Christ gave himselfe a ransom for all*, viz. *Kings* as well as subjects, *Gentiles* as well as *Jewes*.

19. Rule.

In Scripture the species is not rarely put for the genus: For instance, *A just Ephah, and a just Hin shall ye have*: Where you have one certaine kinde of *measure*, put for every *measure*. ^{Lev 19. 36}

So againe, *Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch, he shall surely be put to death; unto Moloch*, viz. unto that, or any other kinde of *Idol*. ^{Lev. 20. 2.}

20. Rule. :

Many things are spoken in Scripture, rather ex vulgi opinione, according to the common opinion of men, then as the things are in themselves considered.

Gen. 1. 16 For instance, it is said, *And God made two great lights, the greater light to rule the day, and the lesser light to rule the night;* meaning the *Sun*; and the *Moone*, whereas the *Moone* is the least of all the *planets*; onely thought to be one of the greatest by most people. So, the *Virgin Mary* says unto *Iesus, Son,* *why hast thou dealt thus with us? thy Father and I have sought thee sorrowing:* thy Father, viz. thy supposed Father, as he is elsewhere called. So *Christ* calls *Judas* friend; for he was so accounted, though indeed he was but a face-friend and an heart-enemy. So the *Pharisees* are stiled by the Holy Ghost, *righteous, just persons, such as need no repentance,* because they were so in the conceit of the world.

21. Rule,

Prophecies in Scripture are shaped into severall formes.

1. Some

1. Some Prophecies are delivered *forma optandi*, by way of wish, or desire, *Gen.* 49.18. *I have waited for thy salvation, Oh Lord. Quo ipso non optat solùm, sed prophetat:* He doth not onely wish that his salvation might come, but prophecies that his salvation should come. So the *Psalmist*, *Psal.* 14.7. *Oh that the salvation of Israel were come out of Sion: when the Lord bringeth back the captivity of his people, Jacob shall rejoyce, and Israell shall be glad.*

2. Some Prophecies are delivered *forma imperandi*, by way of command. So, *Com.* *downe, and sit in the dust, Oh virgin daughter of Babylon, sit on the ground: there is no throne, Oh daughter of the Caldeans, for thou shalt no more be called tender and delicate.* So, *ver.* 5. *Sit thou silent, and get thee into darknesse, Oh daughter of the Caldeans, for thou shalt no more be called the Lady of Kingdomes.* *ver.* 8.

3. Some Prophecies are delivered *forma imprecandi*, by way of imprecation; so the *Psalmist*, *Psal.* 79.6. *Poure out thy wrath upon the Heathen, that have not known thee, and upon the Kingdomes that have not called upon thy Name.* So, *ver.* 12. *Render unto our neighbours seven-fold into their bosome, the reproach wherewith they have reproached thee, Oh Lord,*

22. Rule.

In reading of the *Evangeliſts*, we ſhould take notice, what things are ſpecified by one *Evangeliſt*, what by two, what by three, and what by all the ſoure: For inſtance.

Some of *Chriſts* workes are ſpecified onely by one *Evangeliſt*, as his turning of water into wine, as his healing the ſick man at the poole of *Bethesda*, his healing that blind man, *John 9*.

Some of them are ſpecified by two *Evangeliſts*, as the Hiſtory of *Chriſts* birth by *Matthew* and *Luke*.

Some things are recorded by three of them, as the inſtitution of the Sacrament of the Supper.

Some things by all ſoure, as *Chriſts* death and paſſion.

Onely two write the Hiſtory of his birth, all ſoure the Hiſtory of his death, poſſibly to teach us, that though all *Chriſts* workes, and actions are to be ſeriously minded, meditated upon, and remembered, yet none ſo eſpecially as his death and ſufferings.

23. Rule.

Although we should finde the holy Penmen of God, differ from each other in things of a lesser import, or consideration, we should not from hence in the least scruple the divine authority of the Scripture.

For instance, in the History of *Christs* temptations, *Matthew* for the second temptation, puts the devills taking *Christ* up into the holy City, and setting him one a pinnacle of the temple; now the Evangelist *Saint Luke* seemes to invert the order, and for the second temptation puts the devills taking *Christ* into an high mountaine, and shewing him all the Kingdomes of the world in a moment of time. Mat. 4. 5. Luc. 4. 5.

Now if the question be, how these *Evangelists* must be reconciled? Answer may be made, if there be an harmony, as to the temptations that are written by the *Evangelists*, it is enough, though they differ as to the order of the temptations. We do not use to accuse a man of a falshood, who tells us many things that be true, though they be something out of order, unlesse he promise that he will not onely tell us the things

268 *Rules for the understanding*

things that were done, but also the order of the doing of them. So then if *Matthew* speaks of that temptation in the second place, which *Luke* doth in the third place, long as they differ not about the maine, to the temptations concerning which they write, there is an harmony still betwixt *Matthew* and *Luke*.

Yea, some think, that this is a good argument to prove the *divine authority* of the *Scriptures*, viz. that the Holy Penmen did not lay their heads together, about framing of the *Gospels*, nor did transcribe one anothers coppies; they agree in the maine, and yet differing in things of a lesser consideration.

24. Rule.

When the Evangelists urge a Scripture out of the Old Testament, sometimes they referre not to the words themselves considered, but to the sense and aime of the Spirit of God in that place to which they relate.

Mat. 2. 23. For instance, *He came, and dwelt in a city called Nazareth, that it might be fulfilled what was spoken by the Prophets, He shall be called a Nazarene*, which saying cannot be for

in terminis in any of the *Prophets* and therefore the *Evangelist* referres to those *Scriptures*, were the Spirit of God speaks to the same purpose, though he makes not use of the same words. So Saint *Luke* Now that the dead are raised even *Moses* Luke 20. sheweth at the bush, when he calleth the Lord 37. 38. the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not a God of the dead but of the living. *Moses* shewed not that, the dead are raised *in terminis*, but indeed this is inferred from what he said by consequence; for he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; and he is not the God of the dead, but of the living.

And from hence let us be established in this truth, that necessary consequences from Scripture do proove a *jus divinum*, a divine right; yea, our Lord *Jesus* calleth consequence from Scripture, Scripture; He Joh. 7. 38. that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water: Now these words strictly taken, are not to be found in the whole booke of God, excepting this place where they are urged; the place of Scripture neereſt to this, that I know of, is in *Eſay*, I will pōe water upon him that is thirsty, and floods upon the dry

dry ground: And indeed if this should be denied, we should fall into grosse *absurdities*.

A *Learned Author* observes, that kinds of unlawfull, and forbidden magics are not expressly mentioned in *Law*, but divers of them to be collected by *consequence*; that is, either by parity or greater strength of reason. For instance *Lev. 18. 10* *The nakedness of thy sonnes daughter, or thy daughters daughter, even their nakedness thou shalt not uncover.* Now from this text, it is collected *à fortiori*, that much lesse a man may uncover the nakedness of his owne daughter. Which yet is not expressly forbidden by the *Law*, but is to be thus collected by *necessary consequence* from this very text.

How can it be proved, that women are to receive the Sacrament of the *Lord's Supper*, but by *consequence*? That one particular Church is a true Church but by *consequence*? that fasting daies, and thanksgiving-daies, may be observed upon occasion but by *consequence*?

And here you have the great vapour of the *Anabaptists* spending it selfe, and coming to nothing, *viz.* where do you find it expressly said in any place of Scripture

that infants are to be baptized: if we have it by necessary consequence, it is sufficient.

25. Rule.

It is usuall for the Spirit of God, to expresse both the duties and the priviledges of the people of God, under the New Testament, by phrases taken from the Deconomy and Administration of the Old. To instance.

1. For the *duties* of the New Testament, *to offer sacrifice* is a phrase proper to the administration under the Old Testament, and yet this is pressed as a dutie under the New. So Paul, *I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.* Rom. 12.1.

2. For the *priviledges* of the New Testament, for instance; *It shall come to passe in the last dayes, that the mountaine of the Lords house shall be established in the top of the mountaines, and shall be exalted above the hills, and all Nations shall flow unto it.* The meaning is not, that there should be another temple raised, like that at *Fernsalem*, but it is to be expounded of the spreading of the Gospel. New Testament-priviledges see

our

272 Rules for the understanding

Joel. 1:18. 29. out by an expression taken from an Old Testament-administration. So, *I will pour out my Spirit upon all flesh, and your sonnes and your daughters shall prophesy, your old men shall dreame dreames, your young men shall see visions*: The meaning of this Scripture is not, that God in the time of the Gospel would discover himselfe unto his people *by dreames, and visions*; but that God would give a greater measure of light, and bestow a greater measure of his Spirit on those that should live under the Gospel, then those that lived under the Law, and that this is the meaning of it, is cleare by the Apostle Peters quotation of it, *Acts 2.17.*

26. Rule.

When the Scripture makes mention of filthy actions, either naturall or sinfull, it expressest them in comley termes

1. When it speakes of *naturall actions*, as, *Judg. 3.24.* 'tis said of Ehud, *that he covered his feet in the Summer-chamber, viz. he was easing of nature, for they had long coates which covered their feet when they eased nature.*

2. When it speakes of *sinful uncleannesses*,

So,

So *stollen waters* are sweet, viz. adultery is sweet. So see how *incest* is described, saith *Jacob* to *Reuben*, *Thou wentest up to thy fathers bed.* Gen. 49. 4.

And yet this is very observable, that the Scripture when it speakes of *Idolatri*, and spirituall whoredome, maketh use of plain termes: marke how the phrase is altered, when God speakes of *Idolatri*, *Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passeth by, and multiplied thy whoredomes*: A Learned Author gives this account of it, *Idolatri* is such a subtile thing that we are not sensible of its defilement, as we are of bodily whoredome, and therefore the Lord expresse it in plain termes, that we may hate it the more. Ezek. 16. 24.

27. Rule.

The circumstance of time with relation to the person, or thing that is spoken of in the Scripture, must heedfully be observed.

Hence was that saying of *Augustine*, *distribue tempora, & concordabit Scriptura*: Distinguish concerning the time, and then

T
Scriptures

274 Rules for the understanding

Scriptures will agree. For instance, we
^{2 King. 15} read concerning *Jotham* the Son of *Aziah*,
³³ *that he reigned sixteene yeares in Jerusalem*,
 and yet in the same Chapter, mention is
^{2 King. 15} made of the twentieth yeare of *Jotham*:
³⁰ *now distribute tempora, & concordabit Scri-*
pura: distinguish concerning the time,
 and you will reconcile these Scriptures.
 For *Jotham* reigned alone onely sixteene
 yeares, but he reigned with his Father *Az-*
iah (who being smitten with Leprosy could
 not manage the affaires of the Kingdome)
four yeares; in all twenty yeares.

28. Rule.

We are to consider in the perusall of
 Scripture what speeches are proper and
 what speeches are figurative. The
 Scriptures have a *proper*, and *literall* sense,
 and they have an *allegoricall*, and *figurative*
 sense. Now it is a dangerous thing, when
 the words are *properly* to be taken, to un-
 derstand them *figuratively*, or to take them
figuratively, when they are to be under-
 stood *properly*. For instance,

1. 'Tis dangerous to understand those
 places of Scripture *properly*, which are to
 be taken *figuratively*, as in the Prophet

Malachi

Malachi; Behold, I will send you Elijah the Prophet before the coming of the great, and dreadful day of the Lord. The *Jewes* expound this properly of *Elias Tishbites*, when the Prophet meant them figuratively of *Fohn the Baptist*, who came with the gifts of *Elias*; for so you have *Fohn* called, *But I say unto you* (saith our Saviour unto his disciples) *that Elias is come already, and they knew him not, but have done unto him whatsoever they listed, &c.* Then the Disciples understood, that he spake unto them of *Fohn the Baptist*. Another instance you have, *Beware of the Leaven of the Pharisees:* The Disciples understood it properly, when *Christ* meant figuratively. So, *Except a man be borne againe, he cannot enter into the Kingdome of God.* That which *Christ* meant figuratively of regeneration, *Nicodemus* understands literally.

2. 'Tis dangerous to understand those places figuratively which should be taken properly; thus the *Familists* turne all the history of *Christ* into an *Allegory*, Heaven and Hell into an *allegory*, and without repentance their *salvation* also: Such an one was he, who reading that place of Scripture; where it is said of *Fudas*, *that having received the sop, he went immedi-*

276 Rules for the understanding

ately out, & erat nox, and it was night, puts both together as spoken of *Judas*; He, saith he, was the night, that went out, as *Christ* was the Sun, that gave knowledge to his Disciples, who were day: So *Judas* was the night, who gave knowledge to the Jewes, who were darknesse. A senselesse conceit, but I mention it to shew you the danger of *allegorizing* the Scriptures.

Origen was very faulty this way, in turning all Scripture almost into an *allegory*. And it is *observable*, that he who was so much for *allegories*, understood that *literally*, which was to be taken *mystically*:

Mat. 19. 12. *There are some Eunuchs, which were so borne from their mothers wombe; and there are Eunuchs which were made so of men; and there be Eunuchs, which have made themselves Eunuchs for the Kingdome of heavens sake.*

And truly I think, there was the finger of God plainly to be seene in this providence: his punishment was like his sin: As the taking of *literall Scriptures* in a *figurative* sense was his sin, so the taking of a *figurative* in a *literall*, was his punishment.

Quest. But you may aske me, when the *literall*

litterall sense is to be left?

When it is repugnant to the *analogy of Resp. faith*, or that systeeme of Divinity, which is evidently grounded upon the Word of God. For instance; when it is said, *Every branch in me, that beareth not fruit*: we ^{Joh. 15. 2.} must not interpret the branches *that beare not fruit*, to be really in *Christ*, as parts of his mysticall body, because this is against the *Analogy of faith*: we know that no branch, which is truly engrafted into *Christ* can ever be taken away; and therefore we must understand the phrase of such as are in *Christ* *visibly*: as members not of his true body, but of his visible Church.

The *Incanters Rods* are related to be turned into *Serpents*; now they must be interpreted to seeme so, rather then to be so, because the *litterall interpretation* is against the *analogy of faith*; the changing of the natures of creatures, being beyond the sphere of the activity of the devils power.

So when we are commanded *so pluck out our right eye, and cut off our right hand, if they offend us*; this cannot be expounded *litterally*, because it is against the *analogy, of faith*, God hath expressly commanded *Thou shalt not kill.*

29. Rule.

Although the proffer of salvation in the Scripture be conditionall, yet is neither the decree of God, nor the purchase of Christ relating thereunto conditionall.

The Lord Jesus did not redeeme us, if we did beleve, but that we might beleve; there is a *condition* in the things proffered, but none in the will of God. Gods offering salvation upon *condition* of beleaving, doth onely note that faith is a meanes reaching thereunto : In like manner, Gods *promises* are not (for the forme of them) to be compared with his *purposes* or *intentions* : that which is performed upon a *condition*, is not intended upon a condition so to be performed. God *absolutely* intended to make his electo beleve, and to save them ; their beleife is but a condition to their salvation, not to Gods intention which is absolute.

For the further clearing of this, consider that the *voluntas signi* may be *conditionall*, and the *voluntas beneplaciti* may be absolute, and yet there may be a sweet Harmony between them. To this purpose observe,

that

that a conditionall proposition having such a condition annexed to it, as will certainly and infallibly be effected, is equivalent to an *absolute affirmative categorical* proposition; As if a man sayes, he will take a journey to morrow if he be able, and knowes certainly he shall be able, this is equivalent to an *absolute affirmative categorical* proposition, that he will absolutely go: So on the contrary, if a proposition be conditionall, and hath a condition annexed to it, which is impossible and shall never be effected, this is equivalent to an *absolute categorical negative* proposition; when Reprobates are told, if they beleve they shall be saved, it is equivalent to this proposition, they shall not be saved, because they shall not beleve. So that the outward tender, though conditionall, may answer to an *absolute* decree, the tender it selfe being *equivalently absolute*.

30. Rule.

The Scripture sometimes speaks of a thing, as absolutely, and infallibly coming to passe by vertue of Gods ordination, and yet the same thing may

Rules for the understanding

be in its owne nature contingent.

For instance, it was *propheſied concerning Chriſt, that not a bone of him ſhould be broken*; now Chriſts legs were not broken; not becauſe in themſelves conſidered they could *not be broken*, but becauſe Gods decree could not be broken: they were capable of being broken, and yet not capable: capable in reſpect of themſelves, incapable in regard of Gods decree.

When there is a *non-eſſentiall connexion* between things, we ſay there is *contingency*: when there is an *eſſentiall connexion*, there we ſay there is *necceſſity*: For inſtance, *rationality* and *riſibility* are *necceſſary* to a man, becauſe a man cannot be a man but he muſt have a power both to reaſon, and laugh; they do *ingredi eſſentiali*: but that a man doth exerciſe his reaſon or not exerciſe it, that a man doth laugh or not laugh, is *contingent*; the power is *necceſſary*, but the act is *contingent*: Chriſts legs in reſpect of themſelves, were as apt to be broken as the *malefactor's*, therefore the not breaking of them was *contingent*, as to the ſouldiers, though coming to paſſe *necceſſarily* as to Gods decree. Contingent things are nothing the leſſe contingent for
ſome

Some kinde of extrinsecal necessity.

31. Rule.

Negations in Scripture must be read with these cautions.

1. Sometimes they deny not *simply*, but onely in *comparison*; *I will have mercy, and not sacrifice*, that is, *I will have mercy rather than sacrifice*. So, *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, &c.* But when thou makest a feast, call the poore, the maimed, the lame, the blind: Bid not your brethren, but the poore, that is, the poore rather than your brethren,

2. Sometimes *negatives* deny onely according to the conceit, and opinion of the hearers; So, *God is not the God of the dead, but of the living*: He is not the God of the dead, that is, of such dead, whom the Sadducees thought dead, who should never rise againe; for Christ spake this to the Sadducees, who denyed the resurrection, as appeares by the context. So Jesus said, *My doctrine is not mine, but his that sent me: Is not mine*, that is, as you take me to be a meere man,

32. Rule.

32. Rule.

The truth of an Hypotheticall Proposition, doth not depend upon the truth of the two Propositions, the Antecedent and the consequent; but upon the necessary connexion: viz. The Antecedent and consequent of an Hypotheticall Proposition may be true, and yet the Proposition, may be false it selfe, and *e converso*, the Antecedent and consequent of an Hypotheticall Proposition, may be false, and yet the Proposition may be true it selfe. For instance,

If Isaac were Abrahams Son, then he were truly good; both parts considered apart are true, yet the Proposition it selfe is false, because there is no necessary connexion between the Antecedent, and the Consequent: If a man be irrational, he is a beast, both parts are false, yet the Proposition true: Paul layes to the Centurion, and to the Souldiers, *Except these abide in the Ship, ye cannot be saved*; both parts are false, either that the Ship-men should not abide in the Ship, or that any man in the Ship should not be saved: God having before determined, that there should be no losse

A. 27. 31

of any mans life among them; so saith Paul,
*I exhort you to be of good cheer, for there shall
 be no losse of any mans life among you, but of the* Ver. 22
Ship: yet the connexion is true, except they
 did abide in the ship they could not be
 saved: If I say to a Reprobate, If thou
 beleeve thou shalt be saved, this Proposition
 is true; though that the Reprobate shall
 either beleeve, or be saved, is false.

33. Rule.

To say this or that opinion is untrue,
 because it both in terminis contradicts some
 place of Scripture, will not hold. For in-
 stance,

To say that *Christ is not equal with the
 Father*, is expressly contrary to that
 Scripture, *He thought it no robbery to be equal
 with God*; yet agreeable enough to that
 of *Christ* himselfe, *My Father is greater
 then I*: To say *God cannot repent*, is in
 terminis to contradict some places of Scrip-
 ture: To say, *God can repent*, is in terminis
 to contradict other places of Scripture;
 yet neither of these are unsound; because
 in terminis onely to contradict the Scrip-
 ture; is not to contradict indeed the
 Scripture; but when we contradict the
 mean-

284 *Rules for the understanding*

meaning of the Scripture, then, and not till then, we are justly said to contradict the Scripture. For instance,

To deny *Gods delights in the destruction of sinners*, is to contradict in *terminis* that place of Scripture, *I will laugh at your calamity*: and to say, *God doth delight in the destruction of sinners*, doth in *terminis* contradict another place of Scripture, *As I live, saith the Lord, I have no pleasure in the death of the wicked*. And yet never a whit the more contradiction found in the Scripture for all this.

As for example, it is both true, *that the Father is greater then the Son*, as touching the Sonnes manhood, and *the Son equall to the Father*, as touching the Sonnes Godhead. So of repentance it cannot be attributed unto God as it signifies a change of minde, or counsell, but it may be attributed unto God, as it signifies change of sentence, according to that Axiome, *Deum mutat sententiam, nunquam consilium*. So, as touching Gods pleasure, or delight in the death of a sinner, as it is the destruction of a creature, he delights not in it; but as it is the just punishment of a sinfull creature he delights therein: God delights in the execution of justice, as appears in *Jeremiah*.

viah; But let him that glorieth, glory in Jer. 9.24. his, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindnesse, judgement and righteousnesse on the earth; for in these things I delight, saith the Lord: God delights in the exercise of judgement and righteousnesse, as well as in the exercise of loving kindnesse.

In like manner we say, that two Propositions may contradict each other *in terminis*, and yet may agree well enough, as to the sense and meaning of them. For instance, These two Propositions, 1. *Adam might not have sinned.* 2. *It could not be but that Adam would sinne,* are both true; *that Adam might not have sinned*, is true of Adam in the sense of division, considered in himself: *It could not be but that Adam would sinne*, is true of Adam in the sense of composition, being considered as subordinate to the decrees of God.

24. Rule.

Pray unto God for the illumination of the Spirit.

Luther used to say, *Bene orare, est bene studuisse*; he will study well, that can pray well. It is a singular comfort and priviledge

286 Rules for the understanding

to every godly man, to see with his ow eyes: It is a great comfort to a blinde man to meet with a faithful guide, whom he m trust to lead him in his way; but it com nothing neer to the content, which a m that hath eyes takes, when with them sees the way on which he walks.

35. Rule.

Labour for true holinesse.

The secret of the Lord is with them th
1 Joh. 2. 27 *fear him: Saint Iohn tels us, That the anyn*
ing which the people of God have receiv
and have abiding in them, shall teach the
all things. God will not reveal his will
those that will do their own. So Paul,
Rom. 12. 2 *ye transformed by the renewing of your min*
that ye may prove, what is that good, and a
ceptable, and perfect will of God.

36. Rule.

Get an humble heart.

Prov. 11. 2 *With the lowly is wisdom. God will bre*
his minde to the broaken in heart: Who am
saith Moses: and yet who fitter then he
go unto Pharaoh: He that refused to be call
Pharaohs daughters soune, was afterwar
call

called to be *Pharaoh's God*. See, (saith the Lord to Moses) *I have made thee a God to Pharaoh*. Exod. 7.1

How shall that Christian be satisfied, *Quest.* who notwithstanding the heedful observing of these, or such like Rules, is in the dark, as to many texts in the book of God?

These things may be said for the satisfaction of such a Christian. *Resp:*

1. That it is not necessary that a Christian should understand every Text in the Scriptures: if he understands so much as is absolutely necessary to his salvation, he is a good Scholar in *Christs* schoole.

2. As often as thou meetest with any thing that is above the reach of thy capacity, be humbled in the sense of thine owne weaknesse. Thou art so farre carnal, as thou doest not perceive the things of God, which are spiritually to be discerned.

3. Pray unto that God, who hath the *Key of David*, that he would open thy understanding, that thou mayest rightly conceive of the great mysteries of Religion: *Christ* hath told us, if we knock, he will open unto us; he hath commanded us to knock; that we may not be slothful; he hath promised to open, that we may not be distrustfull.

Rules for the understanding

✦ The complete knowledge of Divine ~~Mysteries~~ is reserved for our heavenly ~~state~~: whilest we are in this world, *we know* ~~in part~~. Yea, *Irenaeus* addes, saith he, In glory to all eternity, the Saints shall be learning something of God, that so God to eternity may be a Teacher, and the Saint a learner. There is such another like expression, that the *Schools* make use of, when they speak of our state in glory; they say. The *Angels* and *glorified Saints*, are full vessels, and yet are always a filling.



F I N I S.





Books Printed, and are now to be sold by
Nathanael Webb and *William Grantham*,
at the black *Bear* in *St. Pauls Church-yard*
neer the little North-door of *Pauls Church*!

M After *Isaac Ambrose*, *Prima, Media,*
& *Ultima*, first, middle, and last things,
in three Treatises of *Regeneration*, *Sanctificati-*
on; with *Meditations on Life, Death, Hell, and*
Judgement, in 4.

Mr. Nathanael Hardy, several *Sermons*
Preached upon Solemn occasions; collected into
one Volume, in 4.

History Survey'd in a briefe Epitomy, or, a
Nursery for gentry, comprised in an intermixt
discourse, upon Historicall and Poeticall Relations,
in 4.

Dr. Stoughton's 13 Sermons, being an *Intra-*
duction to the Body of Divinity, in 4.

Dr. John Preston, *The Golden Scepter*, with
the *Churches Marriage*, and the *Churches Car-*
riage, in three Treatises, in 4.

Mr. Walter Cradock, *Gospel-Liberty*, in the
extension and limitation of it, in 4.

Mr. Thomas Parker, *The Visions and Pro-*
phesies of Daniel Expounded, wherein the mi-
stakes of former Interpreters are modestly dis-
covered, in 4.

Reformatio Legum Ecclesiasticarum ex Au-
thoritate primum Regis Henrici 8 inchoata; in 4.

Mr. George Strode, The Anatomy of Mortality divided into eight Heads, viz. 1. The certainty of Death. 2. Meditations on Death. 3. Preparations for Death, &c. in 4.

Dr. Daniel Featly, The Grand Sacriledge of the Church of Rome; in taking-away the Sacred Cup from the Laity, at the Lords Table, in 4.

Mr. Richard Lewthait, Vindicta Christi & obex errori Arminiano; A Plea for Christ, in three Sermons, in 4.

Welch Common Prayer, With the singing Psalmes, in 4.

Mr. John Lawsons Gleanings and Expositions of some of the more difficult places of holy Scripture, in 4.

Mr. John Cotton, The way of the Churches of Christ in New England, in 4.

Mr. Edward Thorp, The New Birth, or, Birth from above, in 4 Sermons, in 4.

Mr. John Vicars, The Schismatick sifted, &c. in 4.

— Colemanstreet Conclave visited, and that Grand Impostor, the Schismaticks Cheater in chiefe, truly and duly discovered, in 4.

Roberti Heggi, Dunelmensis in Aliquot Sacra Pagina Loca Lektionen, in 4.

Mr. John Lewes, Contemplations upon the times, or the Parliament explain'd to Wales, in 4.

Dr. John Preston, A Position delivered in Cambridge, concerning the irresistiblenesse of converting Grace, in 4.

The Beacon Flaming, with a non obstante against

gainst those that plead for Liberty of Printing
and Publishing Popish Books; in 4.

The Ranters Reasons Resolved to nothing, or
the justification instead of the Justification of the
Mad Crew, &c. in 4.

Mr. Nathanael Stevens, *A Precept for the
Baptisme of Infants out of the New Testament*,
in 4.

Mr. Josiah Ricraft, *A Nosegay of rank smel-
ling flowers such as grow in Mr. John Goodwins
Garden*, &c. in 4.

Sermons in 4-

Dr. Robert Gell. *A Sermon touching Gods
Government of the World by Angels, Preach'd
before the Astrologers, the 8 of August, 1650.*
in 4.

Dr. John Whincop, *Gods call to Weeping,
and Mourning, A Sermon Preached at a Fast
before the Parliament, 29 of Jan. 1644.* in 4.

Mr. George Walker, *A Sermon Preached
at a Fast before the Parliament, 29 Jan. 1644.*
in 4.

Mr. Valentine. *A Sermon Preached at a Fast
before the Parliament,* in 4.

Mr. John Warren of Hatfield-Regis in Es-
sex. The Potent Potter, *A Sermon Preached at a
Fast before the Parliament, the 19 of April. 1649.*
in 4.

Mr. William Good. *Jacob Raised, A Sermon
Preached at a Fast before the Lords in Parlia-
ment,*

ment, 30 of December, 1646, in 4.

Dr. Thomas Goodwin, *The great Interest of States and Kingdoms, A Sermon Preached before the Parliament 15 of Feb. 1645*, in 4.

Mr. Samuel Kem, *The King of Kings his privy markes for the Kingdomes choyce of new Admovers, A Sermon Preached upon the Choice of Burgeses, for the City of Bristoll*, in 4.

Mr. Ben. Hubbard. *Sermo Secularis, or a Sermon to bring to remembrance the dealings of Jehovah with this Kingdome of England, ab anno 1547, usque ad annum 1647*, in 4.

Mr. J. P. *A Sermon Treached the 5 of September, upon Mat. 22. 21. Wherein is set forth the Kings due in Part, and the peoples duty*, in 4.

OCTAVO.

Mr. Robert Young, *A Sovereigns Antidote against all grieve, with the victory of Patience*, in 8.

Mr. John Simpson, *The Perfection of Justification against the Pharisees; the Purity of Sanctification against the flatters of it, the unquestionableness of glorification against the Sadduces, &c.* in 8.

Bishop William Cooper, *The Triumph of a Christian, in three excellent Treatises. 1. Jacobs wrestling with God, &c.* in 8.

Mr. John Robotham, *the Preciousness of Christ to Believers, &c.* in 8.

The Bee-Hive of the Romish Church. A Work of all good Catholics to be read, and most necessary to be understood, in 8.

Testament Roman Letter. Scotch Print, in 8.

Mr. Thomas Hall, *The loathfomenesse of Long Haire: A Treatise wherein the Question is Stated,*

ted, many Arguments against it produced, &c.
in 8.

—*Vindiciae Literarum, the Schools Guarded, or the excellency and usefulness of Arts, Sciences, Languages, History and all sorts of Humane Learning, in Subordination to Divinity, with an Appendix in Answer to Mr Webster.*

Mr. John Warren of Hatfield in Essex, *Principles of Christian Doctrine Illustrated with Questions and Scripture-Answers, for the use of the Inhabitants of Hatfield Broadoake, in 8.*

Mr. Nicholas Byfield, *The Marrow of the Oracles of God : Or, Divers Treatises containing directions, about 6 of the weightiest things can concerne a Christian in this life, in 12.*

Mr. John Jackson, *The true Evangelicall Temper, wherein Divinity and Ecclesiasticall History are interwoven and mixt, &c. in three Sermons, in 12.*

Mr. Joshua Mullard, *Celestiall Soliloquies, Composed of severall divine Meditations and Prayers drawne from the Holy Scriptures, in 12.*

Francis Thin Esquire, *the Perfect Ambassador, Treating of the Antiquity, Priviledges and behaviour of men, belonging to that function, in 12.*

A Baptismal catechisme shewing unto what persons, whether of riper years, or as yet infants, the Sacrament of Baptism ought to be administred according to the Scripture by Mr. Daniel Evance, sometime preacher of the Word at Clement Danes London; and late Pastor of the Church of Calborne in the Isle of Wight.

The first dish at the wiltshire Feast, a Sermon Preacht the 9. of Novemb. before many hundreds of worthy Citizens of London born in that Countrey. By Dr. Samuel Annesley Preacher of the Word at John Evangelists, Friday-street, London.

F I N I S.







